2: Lorimer J-3 (1927-8; 1934-5) 1939 AV7 Burusho AV7

243 wheat—the usual "Ha! Ha! Ha!" encouraging them and the usual dung-dish unostentatiously circulating behind. It was an interesting, very typical scene, and not a hundred yards below
000 our house. I sent a message up to David (there is always a small candidate to act proudly as messenger) to tell him that he might care to bring his camera. In a few minutes he was picking his way cautiously down the breakneck track while a great cheer of welcome rang from the little crowd. They had all been genuinely concerned about his illness, and were delighted to see that he was better and able to come down and watch things himself. It was his first visit to one of the field working parties. He sat on a low wall in a tiny speck of shade, made friendly chat all round, and was a great social success.

601 While I pottered each morning in the fields, enjoying myself
124 among the people, he was usually hard at work indoors with Qudrat Ullah, taking notes of how the irrigation is managed and the system on which the water is distributed by clans and families, and working out genealogical trees. This latter is a weary affair but most useful, for it gives you insight into all their marriage alliances, how many children each family has, how many boys and how many girls, who is allowed to marry whom, and what the relationship terms are, both in the vocative between the various members of a family group, and in the third person when others are talking of them—a highly com-
601 plicated but most instructive subject. An elder brother will address the younger by one method, while the younger will use a more respectful term towards the elder; all the younger boys of a family will use to their *eldest* sister the same respectful form of address as to their eldest brother, though to the uninitiated it would seem to imply that she was a male. A man addresses his wife's father and mother in precisely the same terms and with the same respect as his own. A child's "uncle" is a mother's brother only; the father's brother is "Little Father" or "Big Father" according as the speaker's own father (about whom there is no ambiguity) is older or younger than the uncle concerned. The children of brothers who all share the one home speak of each other as brother and sister, unless there is need to be more explicit, in which case they will

elaborate the statement: "She is my sister, at least: the daughter of my Little Father."

David sadly bemoaned the hideous "waste" of nine weeks spent in illness and convalescence; but in fact he managed to put in a lot of most valuable spade work. Even in the periods of weakness between the fever attacks he got a good deal done—including the Introduction to his first volume of the Burushaski—and during his convalescence he worked steadily and increasingly long hours every day, though he was not able to move freely about the countryside. Qudrat Ullah proved extremely intelligent. David suggested a subject he would like to go into—the rotation of crops; the clans; marriage or funeral rites, etc., etc.—and Qudrat Ullah went home to ponder and collect fuller information than he himself could give offhand, from his entire family, including the elders. Then he wrote out the facts in Burushaski (using still the inadequate and unsatisfactory Arabic script) and came a day or two later to read his "essay." This David took down verbatim—thus getting at least all the relevant technical vocabulary, asked further details, and suggested further lines of enquiry, drawing by this means on a far larger range of informants than he could hope to get into touch with single-handed. As soon as he was able to get about he was able to discuss matters on the spot with a background of knowledge that made it easier for him to understand the less sophisticated speakers, and from their talk and his own observation to check and supplement the information Qudrat Ullah had supplied. This method worked admirably. Nor was Qudrat Ullah his only sedentary informant: the levies and others took their turn in the study.

It proved immensely valuable to have the carefully dictated manuscripts from Qudrat Ullah, with supplementary notes and comments. As soon as these had been worked through, I took them one by one and typed them out in triplicate, so that even if all our manuscript notebooks were to perish by fire or flood or avalanche—which heaven forfend!—we should still have *some* written record to supplement our memory. The two spare copies were posted home to the Bank in separate batches at longish intervals for safe custody till our return. In some ways

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

193 prefixing of an *a*; a further lengthening of the vowel will convert the same transitive into a causative. If the three verbs are clearly said one after the other, the difference is easy to distinguish, but I know no form of conversation in which the speaker wants to perform this feat. When one verb is heard alone in the quick current of colloquial speech I defy the beginner to be always certain which vowel-length has been employed.

193 194 Another bewildering trick of Burushaski speech—the importance of which I must confess we did not at once discern—is that almost any word may mean its exact opposite if pronounced with lengthened vowel and a different tone of voice. If you ask what sort of a horse a would-be seller has brought, the answer *yashkian* may mean either "a very suitable, satisfactory beast for you to ride," or alternatively "a miserable nag you could not be seen on." You need to know. It is best to go and look. *Caveat emptor*, anyhow! Similarly, if I asked Zaidu how much flour we had left in store and he replied *kaman*, this might be interpreted "a good deal, quite enough for the present," or "just a little," or "very, very little indeed."

This playing on vowel length, quality, and tone is carried to amazing lengths. The only kind of parallel I can think of in English is a child's use of *tiny* as less small than *teeny-weeny*, or the onomatopœic *squeak* denoting a thinner, less important sound than *squawk*. The Burusho can imply admiration, ridicule, contempt, degrees of size, importance, loudness, and what not by skilful sleights of vowel play. The only mild approach we can make to this in English is when by our intonation and expression we can say: "He's a fine fellow, he is," and give it to be understood that the remark is ironical. But *we* use this phonetic irony with extreme economy, whereas it is lavishly employed in Burushaski.

• 601 A particular snare into which I was apt to fall—though on paper I could have passed a stiff examination on the facts—lay in this: prefixes apart, Burushaski has no one word for *brother* or *sister*. If said by a boy, *acho* means "my brother"; if said by a girl "my sister." This form of the word means, in fact,

601 "another child of my father and mother, of the same sex as I myself." A second word denotes a boy's sister; a third, a girl's brother. Just to prevent your feeling too sure of things, a boy will address a much older sister out of deference as "my brother." When chattering to my children friends I often provoked delighted chuckles by inadvertently saying the equivalent of: "is that little boy your sister?"

The same sort of differentiation is carried into several other relationships. It does not simplify the tracing out in haste of complicated family genealogies which was one of David's little tasks. My *cousin*, if our two fathers are brothers, is usually described as *my brother* or *my sister*, unless it is necessary to be more explicit; whereas a cousin not reared in the same house has a name to him- or herself. An *uncle* who is my father's brother is *big father*, *little father*, or *middle father* according to his relative age, while my mother's brother is an uncle.

607 One relationship word the Burusho have for which we might well devise an English equivalent. If young Mr. Smith marries young Miss Jones, what relationship exists between the parent Smiths and Joneses? (Amongst us, carefully dissembled hostility, of course.) Burushaski has a special and convenient term for what is amongst them this very real tie of friendship and alliance between the houses. If the Jones family are extra busy or short-handed, the Smiths will come along to lend a hand, or vice versa.

192 It is a common error of the uninitiate to take for granted that people of a primitive material culture will have a limited and easily mastered vocabulary. As all serious language-students know, the reverse is the case. Burushaski would no doubt be found to lack our large supply of terms—mostly non-English—to express philosophical ideas or aesthetic appreciation, though it would from its own rich resources be perfectly capable of creating them without borrowing at second-hand, if anyone could spare time from the urgencies of living to indulge in the futilities of philosophy or aesthetics; but it is rich beyond belief in verb-concepts and in concrete words denoting crops and buds and fruits at every stage of growth, implements of

3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

193 of the Pronominal Prefix to the Past Participle Active[1], and the use of finite verbal forms with case suffixes.[2]

●601 One detail regarding the vocabulary deserves special notice. The word -ʌčo denotes both *'a man's brother'* and *a woman's sister*. The German translation would be *Geschwister von demselben Geschlecht*. A similar conception is found in the word -rik *wife's brother, husband's sister*, (*a woman's*[3]) *brother's wife*, (*a man's*) *sister's husband* (but not *wife's sister* or *husband's brother*). Apparently this word denotes *a brother- or sister-in-law belonging to the same sex as the person in relation to whom he or she is mentioned*. Note that *woman's brother* (-ulus) and *man's sister* (-yas) are denoted by separate words.

I have not met with this curious nomenclature in other languages, and I do not know to what kind of special structure of the family group it may originally have been due.

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197 If we turn to the important question of the genealogical relations between Bu. and other languages, we are faced by great, perhaps insurmountable difficulties, *inter alia* because we possess no ancient records of the language and have only the closely related Werchikwar dialect to compare it with.

One fact, however, seems quite certain and indisputable: Bu. is not related to any of the surrounding Indo-Iranian, Turkish or Tibetan languages.

If we exclude A. Hyde's claim that Bu.[4] has a Siberio-Nubian origin, the first attempt to determine the position of Bu. was made by Ph. L. Barbour[5] who suggested the possibility of a connection with the Munda languages (Santali etc.). In spite of the great anthropological difference between Burusho and Mundas this hypo-

[1] § 326.
[2] § 407.
[3] Cf. Texts, p. 384.8 where avrikmo *my brother's wife* is said by a girl.
[4] Indian Antiquary, I, 258 (quoted LSI, VIII, 2, 551).
[5] JAOS, 1921, p. 60 sqq.

sg. Pres. Fut. of *ʌwarjoɾɪki* to be necessary). 000

ayʌš v. *aiyʌš*.

ayʌʃa = *a* + °-*yʌʃe* upon me.

ayau = *a* + *a* + °-*u* neg. impv. of °-*uyʌs* with 1st. sg. Pn. Pt. — *šʌpik jaw ayau* don't give me bread.

ayɛ = *a* + *e* neg. impv. (short form) of *ɛtʌs*, do not thou do.

ayɛtʌs. Negative of *ɛtʌs*.

aya, *ʌya*, *-tsɔro* hm (°-*ya?*) 601

1. my father! A Vocative used in addressing fathers and father-equivalents, e.g. paternal uncles, step-father, foster-father, father-in-law; but it is also said that in recent times it has ceased to be used for uncles: "because there is only one father".
2. my father, used in the nominative and other cases.
   uyum aya father's elder brother.
   jut aya } father's younger
   ɛčukun aya } brother.
   aya dimi my father came; *ja wɛ̈ʌm aya* (*or aum*) *hukɔmolo manin* abide by the orders of my foster-father. 28.1. *je.imo ayaw seyʌm*, "*le.i ʌya*" I shall say to my father. "O father . . ." 368.3. *mi ine aya berumʌn dɔroskuyor šʌpik* . . . . *uče.i* to how many labourers does that father of mine give bread? 368.1.
3. In verse used by woman addressing her beloved (?) 364 3.

(It is not clear whether there is any etymological connection between *aya* and °-*uy*. The genitive forms *giwa* and *muwa* (282.18. 19) could be referred to a hypothetical °-*ya*).

66

601

ayamo, ʌyamo "our family", "our relations" (an expression used only by women). — *'ayamo hɔr'o hɛt bi.en* the oxen belonging to our relations are loose. 246.9. *ayamo bʌɣɔrku bɔn* our relations are evil people. 246.13. *ʌyamo galiŋʌtɔr* to my father's staircase. 364.7.

(The word seems to be composed of *aya* (-**ya*) and the adjectival ending *-mo* and so should mean pertaining to my father).

a·za·d free, at liberty, independent. Prs.

a·za·di freedom. Prs.

azaɔ troubled, vexed, displeased. — *bɛsʌnʌʃɛ azaɔ numa* being troubled (*or* vexed) by something. 292.13. *bɛsʌntsum a·zaɔ gumdima?* what are you displeased about? *je u·ntsum bu·t a·zaɔ* I am much displeased with you. Prs.

ʌ and m.

(See also under a).

ʌ- v. *a-*. Negative prefix used with verbs.

ʌ-, a-. Privative or negative prefix used in composition with some adjectives and nouns. The corresponding positive prefix being *su-*, e.g. *ʌbaš, subaš; ʌčɛrmo, sučɛrmo.* (Cp. Sh. *a-* and *su-*; Skr. *a-* and *su-*).

ʌba um'a· said to be a Balti expression meaning "It is I", but this is not supported by the L. S. I. 152.14.

**-ʌbaltʌs,* **-ʌbalć-* to cause a.o. to wash a.t., to wash a.t. for a.o. (probably only of y objects). — *thame iriŋ 'ɛrbalɛr maharamane izil dɔsurčai* a private servant brings water to make the Tham wash his hands. 340.7. *thame n'ɛrbalt da akabɔrtiŋ 'ɔrbalčaɔn* having made the Tham wash (his

000 into his heart for him". See generally §§ 242—247. Cs. of *bilaiyʌs*.

ʌblaq piebald. Ar.

ʌčaʳčo IUB hasty, brusque.

ʌčəra, ʌčʲera, ačəra confused, bewildered, having lost one's head, startled, alarmed, Prs *pərišaʳn; H. gʌbɾaʳkəɾ.* — *Šʌhri Baʳno ačʲera numuʳmʌn gi.u nɨ . . . . sus mumʌnumo* S. B. being bewildered cried out . . . . and lost consciousness. 80.19. *ačəra numʲuʳmʌn . . . iɣʲunumo* losing her head she gave him (the things). 212.7. (Perhaps *ʌ + čəra*, cp. *čərči = ʲčəɾ + tsi?*)

ʌčʌs pl. *ʌčʌšo* x. sheep and/or goat. 72.25.

ʌčemi hf. mischievous (woman), malicious. — *ʌčemi.en* (*ɣuʲikrɨn*) *bo* she is an evil woman. (F. sg. of Sh. *ʌčemo*).

ʌčemo, ʌčəmo, ačemo, pl. *ʌčʲemutiŋ* h. mischievous, dishonest person; rascal, villain, dangerous person; H. *šʌriʳr.* — *iʳljum biltse* (*beltse*) *ačemutiŋ dʌmaʳmʌnumʌn*(?) (Sh. *ʌčemo*. Cp. *sučemo*).

ʌči = a + tsi. — *ʌči ɣʌsičumʌn* they will laugh at me. 98.2.

ʌčo, pl. *ačoʳin.* — 1. wait! *be ačukoʳn, ačoʳin doɣəɾus doʳljen* No, my brothers, wait (and only) after enquiring let us beat them. 248.8. — 2. waiting(?) delay(?) *duʳŋ ʌčoʳwəɾ* or, *duʳŋ ʌčo ke* presently, soon. *duʳŋ ʌčoʳwəɾ juʳči* he will come soon.

●601 **-ʌčo* pl. **-ʌčukoʳn* hmf. Gen. sg. hm. **-ʌču.e*, hf. **ʌčumo*.

(a man's) brother; (a woman's) sister. sg. *aʳčo* (*ʌčo*), *goʳčo, eʳčo, moʳčo; maʳčo.* pl. *ačukoʳn, goʳčukoʳn, ečukoʳn, močukoʳn. ačutsum* from my (m.) brother. 10.12. *eʳčutsum* from his brother. 10.9. —

601

The following cover certain categories of nephew and niece:
Aču.e i•i my (m.) brother's son.
go•ču.e i•i thy (m.) brother's son.
ču.e i•i his brother's son.
me•ču.e yu• our (m.) brother's sons.
ačumo mu.i, muyu my (*f.*) sister's son(s).
go•čumo mu.i thy (*f.*) sister's son.
mo•čumo mu.i her sister's son.
Aču.e e•i my (m.) brother's daughter.
Ačumo mo•i my (*f.*) sister's daughter.
gučumo mo•i thy (*f.*) sister's daughter.
ine imimo mo•čo his mother's sister.
inemo mumimo mo•čo her mother's sister. *o•mo mo•čo* my wife's sister. (*ja*) *o•yere e•čo* my husband's brother. *ro•me ečuko•n* his (the bridegroom's) tribal brethren. 300.8. *u•e mučuko•n* those sisters of hers. 118.7.

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ǽčumai.i -*miŋ* y. mischief, evil-doing. *ǽčum'aimiŋ uyʌtiʂ, ǽčumaimiŋʂ ʂərda•r* leader in mischief.
ǽčumai.e ʈʌšo uyʌtiʂ (or *ʂərda•r*), *ǽčumaimiŋ ʈʌšu e ʂərda•r* } ringleader of evildoers.
ǽčumai.i ʈʌʂ uyʌlom uyu•m the chief of evildoers. (Cp. *Aǽe•mo*. Sh. *Aǽemai.i*).

ʌdʌp, ʌdʌb y. respect, politeness. — *ʌdʌp ʈʌʂ* to show respect, treat respectfully. *ʌdʌpe ka huru•* sit respectfully. Ar.

°-*ʌdilʌʂ*, °-*ʌdilj-*, Impv. °-*ʌdili*, Ppa. n°-*ʌdil*, n°-*ʌdilin*.
1. Cs. of *delʌʂ*. — *prik delʌʂ* to leap, jump; *prik* °-*ʌdilʌʂ* to make jump. *prik e•diljome* making his horse jump. 122.21.
2. Equivalent of *delʌʂ*. (The pronoun prefixes seem to be acting as Ethic Datives) to put, apply, fix. — *ʂʂe hume urinčiŋ e•dilumʌn* they

000 *ho·i jʌɣʊ·imaʔ* wilt thou give me vegetables? 64.3. *goks ɣɛnʌɲtʊn pyuɯʌn jʌɣʊn* (or *ʌɣʊn*) give me a little of this gold. 54.23.

(*-ʌɣʊraiyʌsʔ) to cause to defecate. ß. λ — *hin gu·ɛʌns mu.i n'ɛ·ɣʊrʌn* a woman having made her (baby) son stool. 272.5. Cp. *ɣʊrʌɟ*.

ʌhmʌq, ʌxmʌq, ʌqmʌq fool. — *uŋ but ʌhmʌq* you are a great fool. 78.7. Ar.

ʌhʊa·l (v. *hʌl*) state, condition, circumstances. Ar.

● 601 *-ʌ.i pl. *-y'ugʊšants* hf.

1. Daughter (also, brother's daughter N.) — *ai.i, go·i, e.i, mo.i* my, thy, his, her daughter. *mai,i, me.i; mai.i, ma·i; o.i* our, your, their daughters. *aiyugʊšants* my daughters. *yugʊšants* his daughters. *muywgʊšants* her daughters. *me.i mi* our daughter and son. *miyu miywgʊšants* our sons and daughters. *goyʌn dumumʌno ke* if a daughter were born to you. *'ɛ·iye mu·mi ke mu·u·ɔr ɛsumo* the (his) daughter said to her father and mother. 280 12. *mamatsum mai.i·yen da mai·yen dumai.imen* a son and a daughter will be born of you (pl.). 280.14.

2. Tribal daughter. — *hin hurʊ·tʊn gu·ɛʌn Pfekɔrum o·i bom* there was a woman with child (who was) a daughter of (the people of) *Pfekɔr* (name of a village or community). 242.7. *Baratʌliŋs 'o·i bom, Hurukʊts u·s bom* she was a daughter of the Barataling (tribe) and a wife of the Hurukuts (tribe). 258.3.

OOO*-ʌ.ikinʌs, *-ʌ.iki(y)-, Impv. *-ʌ.ikin.

1. To teach, instruct, educate, train

ʌkʻʌrʌ without knowledge, without reason; H. *nʌʷmaʻlʷm, nʌʷḥʌq.* 000

*-*ʌkʌʷtʌm* in the service of. — *ɔʷkʌʷtʌm ínɛ, wɛ* that person, those persons, in my service. *gɔʷkʌʷtʌm íɛ hír (gʷɛ)* the man (woman) in your service. *ja ʻkʌʷtʌmɔr ɔr xʌbɔr ɛti* tell those in my service. 94.19. *mɔʷkʌʷtʌm dʌsín* the girl who accompanies and stays with the bride for the first days after marriage. 306.2. (Probably derived from *kʌʷʃ* with, otherwise from *kʌʷʃ* condition, undertaking). [585]

*-*ʌkʌt -iŋ* y. armpit. — *ɛkʌtiʌʷrʌm (ɛkʌt yʌʷrʌm) bírke* hair from under his armpit. 22.8. *ʻɛkʌtiŋyʌʷɔr ja dʌm atʻɛšqʌltimi* my breath did not reach (under) his armpits. 110.8. *jʌkʌnɛ gɔʷko ɛkʌtiʌʷrɛ nídilin* putting the donkey-foal under his arm. 118.4. (Perhaps *-*ʌqʌt*, cp. *-*qʌl*).

ʌkhɛn IUB inopportune, untimely (?). H. *nʌʷɔɑqt.* (*ʌ* + *khɛn*).

ʌkhʌʷɬ, IYB, *ʌkɛɬ, ʌkɛɬ*, pl. *ʌkɛɬɛlɔ* strange, novel, extraordinary, remarkable; stranger. — *kírɛ kʊt ʌkɛɬ čʌɣʌn ɛčʌi.i* this man says this strange thing. *ʌkɛɬ dʊstɛʌkɛn* a strange thing, object. *ʌkɛɬʌn bai.i* he is a stranger. (Cp. Sh. *ʌkhʌʃ* unfamiliar, inexperienced).

*-*ʌk*-i* N. daughter and son, children. — *ɔʷkʌʷi, gʊkgʷi, ɔʷki; mʌkmi, mʌkmʌʷi, ɔʷkwi.* (*-*ʌ.i kɛ* *-*ɨr*. Cp. *-*ʌk* *-*ɣu*). [601]

ʌkhi ʌkhi = *ʌkhíʷl ʌkhíʷl* — *ʌkhi ʌkhi nʊsɛn hírʌn dʌɣʌmi* the man, having said thus and thus, hid himself. 878.13.

ʌkhíʷl IYB, *ʌkíʷl, ækíʷl ʌkíʷl.* — Adj. such as this, like this, of this kind. — Adv. thus, so, H. *ɔisɔ.* — *ʌkíʷl bʌlkʌn* a plank like this, of this sort. *ʌkíʷl ɔiyɛti* don't do thus. *ʌkíʷl ɔʷmʌn* don't be like this.

Akhírlaṣe in this wise, thus, in this manner. — *čaγa Akírlaṣe ečaṇ* they tell the story on this wise, thus. *Akírlaṣe beruman guntsrŋ nírmí* some days passed in this manner. 8.7. 000

Akhírljuṇko pl. h. (of *Akhírl*) similar, such as. — *ínsmutsum Akírljuṇko tha muyu dunŧanuman* a hundred similar sons were born of her. 102.17. *'bu, e.i, Akírljuṇko γuṇ'ikiants man kə apaṇ* No, my son, there are no such ill-favoured people (as you). 168.22.

*-*Akin*, *-*Akimiŋ*, N. *-*Akírniŋ*, y. liver. — *han 'ekinan . . íčíčaṇ* they give him one liver. 338.17. Cp, 66.6, 66.15, 74.4.

*-*Akirminaṣ* EOL to make s.o. write. Cs. of *girminaṣ*.

Akírtsum of dreadful, alarming, appearance, H. *haibątnaṇk;* ill-favoured, hideous (?); IUB *bədpuγaṭ*. — *Akírtsuman bai.i* he is a terrible-looking person.

Akuṇe these (people). — *Akuṇe ðaman uyoṇn* all these people who are present. 172.6. Variant of *kuṇe* pl. of *kíne*. *k-* (*kh-*) has the force of a proximate demonstrative and is sometimes preceded by *A-, a-*. V. § 135 note.

Ak'vle here. — *yã' Ak'vle d'i bi.a* has the bear come here? 228.8. Cp. *kvle* and preceding note.

Akvš IUB without leisure (?) H. *naṇfuryąt*. (Cp. Kho. *γuš* leisure).

*-*Akvšelaṣ* v. *-*Aqvšelaṣ*.

*-*Ak* *-*yu* daughters and sons, children. 601 •

Sg. 1. *Ak aiyu, ak ayu.*
2. *gok guyu.*
3. *ek yu.*
mok muyu.

Pl. 1. *mek meyu* (*miyu*).
2. *mak maiyu.*
3. *ok uyu.*

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601 *mʌk maiyu bʌ·nc? awa nʌzər, ʌk ayu bʌ·n* Have you (pl.) any children? (lit. are there your children?) Yes Sir, I have children. *gok gu·i (guyu) bʌ·na?* have you (sg.) any children? *ma ja ʌk ayu bʌ·n, sənɨ·n* you are my children, speak. (Cp. *°-ʌk °-i*).

°-ʌzakin v. *°-zakin* daughter-in-law.

000 *ʌzəna . . . kɨ.*

1. if. — *ʌzəna pfut ma deli bʌm kɨ bu·t təil duśum tɨ* if you had killed the Div, much water would have come out. 292.9. *ʌzəna du·yen kɨ . . . ə·su.in* if they come (lit. came) say to them . . . 246.16.

2. though. — This meaning (H. *agərče*) is supported by IUB and by one other doubtful example. *ʌzəna maper bʌm kuli safərəte ni·mi* though he was an elderly man, he went on a journey.

°-ʌzəna is rarely used in Burushaski and its occurrence is perhaps due to the influence of Shina. (Sh. *ʌzəna* if).

°-ʌzə·ʌs v. *°-zə·ʌs*. — (Written by IUB اِخَارس i.e. *ɨzə·ʌs*, but *ɨzə·ʌs* was probably meant).

ʌzʌrɨ v. *ɨzə·ʌs*.

°-ʌzə·sʌs(?) v. *°-zɨ·sʌs* to rend (slay). (Only once so recorded). — *kɨri kɨri s'iŋgetiŋ ɨz'ə·sʌs* the render (slayer) of famous monsters. 176.11.

ʌzmʌq v. *ʌlmʌq*.

ʌzta castrated. — *ʌzta ʌtʌs* to geld (a horse). Prs.

°-ʌzurpʌt -iŋ, v. *°-zurpʌt*, lung. — N. *ɨzurpʌt* his lung.

ʌlʌm, ʌlam -iŋ, -iɛiŋ flag, standard. — *ʌlam deli.ʌs* to put up, plant a flag. *ʌlam di.uśʌs* to take down, remove, a flag. *ʌlam duskuyʌs* to lower, haul

000 *-ара, (*-аfа) -ің y side, flank (of person); beside, close to. — *ja арапо hиruтimi* he sat down beside me. *dал арат* beside me on the upper side. *khат арат* beside me on the lower side. *ilji арат* behind me. *yaт арат* in front of me. *moрато dал jакuне goko aгučami* he put the donkey foal to sleep along beside her. 118.6. *aгfатəт guća baiі* he is lying on his side. *iriң 'арата jek netaп* laying out his (the dead man's) arm along his side. 312.2. *puruwaп thaм yəт арат oвimi* he placed a pumpkin before the Tham. 384.21. *gopaң yaruм aтaз —ў* Prov. 17. (Cp. Sh. *ifат* side, direction; beside).

●601 *-ари -тəго hmf grandfather, grandmother (on either side). Used also of any old man or old woman. — *jeгimo арi* my paternal grandfather. *арkuтse арi* my maternal grandfather. *wa 'арil* O father's mother! 286.4. *wa ђakəт apil* O dear mother's mother! 228.15.

In these two cases the renderings are as given by the narrator. The woman was not actually related to her interlocutor.

Kiвəт арi motuya ba I have married Kiser's grandmother (father's mother). 182.18, cp. 184.1, 8. *guto kitab gopkutse gopiя bilum* this book was your maternal grandfather's. 70.2.

*-*арkuto* (related on the mother's side), maternal; maternal relatives.

арkuтse паяа, арkuтse aяgo my maternal uncle. *арkuтse арi, арkuтse daвdo* my maternal grandfather. *арkutsatsum dumaгuмaп* they demanded (the boy) from his maternal relatives. 242.13, cp. 70.2.

273 to be made till recently in Hunza). *hir sisɛ birʌnčɛ ʌrʌkičiŋ di.ʷrin* the men, having produced mulberry spirit. 330.4. *padša mərʌkavlo ʌrʌq mi bʌm* the King was drinking spirits in the court. 86.19. *padša iriŋvlo ʌrʌq bilum minimi* the King drank the arrack that was in his hand. 86.22. Ar.

601 °-*ʌrər* -*ko* hm son-in-law. — *le.i 'ʌrər!* O (my) son-in-law! *ererɛ ka but xuš mʌnimi* he became much pleased with his son-in-law. 39.2. *pərdša kukum stimi . . . , uʷ erərču.ər* the King gave orders to those sons-in-law of his. 120.21.

000 °-*ʌrʌs*, °-*ʌrč-*, Impv. °-*ʌri*, Ppa. n°-*ʌrin*.

1. To send (s.o.), despatch. The Pn. pf. refers to the direct object.
   inɛ je ʌrči he will send me.
   gorčʌm I'll send you.
   ɛrčʌm, mo.rčʌm I'll send him, her.
   merčʌmʌn they'll send us.
   marčʌm I'll send you (pl.).
   ərčʌm I'll send them.
   nerrin having sent him.
   uʷ aiyorri don't send them!
   Imʌm Yarʷ Beg Paikɛte ʌrri send I. Y. B. to Paik. *da ʌltʌn ərimi* again he sent two men. 24.8. *iʷɛ . . . gurti.ər morumʌn* they sent her to the hut. 114.6.
2. It may be regarded as supplying the causative of *niyʌs* to go, i.e. to cause to go.
3. It is used, more or less metaphorically, in various idiomatic expressions: — *gosɛ . . . xʌn ʌurši kɛ jirtsum ʌrči* if this (elephant) flings me down it will kill me (despatch me from life). 76.25. *uʷɛ daulʌt ʏunikɛ durəriŋvlo*

ate the flowers. 64.9. *joŋ duzor-ćemo . . gir'amolor azkuvig divni le* when, the apricot trees coming into blossom, the blossom (pl.) has reached the village. 320.1. 000

2. *azkuv* sg.(?) & pl. n. smallpox rash, smallpox. — *i-mito azkuv duvalo bi.en* smallpox rash has come out on him. *azkuv avalo ke* I have got smallpox. *azkuva (i)avalá(?)* or *azkuvé avalá(?)* he has got smallpox. *azkuvtimo duvalá* he has recovered from smallpox. *azkuvtimo duvalé ken* they have recovered from smallpox. (Cp. Kho. *ispuv* blossom, smallpox; Sh. *ji/uzv* flower, smallpox).

*-azkuvtaz v. *-azquvtaz.

*-azkuv, *-azgus, pl. *-azgušiq.ents* N. *-azkušíents* hf. mother-in-law, wife's mother, husband's mother, H. sav, *zuddavmaz.* — *avakus apo* my mother-in-law is not (here). *javakus tole ke* your mother-in-law is there. *kan pačí.en . . . movgusmor ƒal* očobo she leaves a shirt . . . for her m.-in-law. 306.5. *ine gatu movgusa* (or *mor.azkusa*) *yoljubo* her mother-in-law puts on that garment. 306.6. (*-az + gus.* Cp. *-azkuv). 601

*-azmil.az, *-azmilj-*, to pacify, placate, persuade, IUB. H. *ravkpar lavna, m.anpav kavava, qabuł kavava.* — *ugwa ivat'i 'vamil.azov dav'avakinimi* he began to persuade the elder son (H. *ow m.anava Lapa*). 374.6. 000

*-azo pl. *-azovets* kidney. — *jočilo mavovets* our "little kidneys" (meaning?). *javovets* thy kidneys. 66.15. *vavovets* his, its, kidneys. 66.8, 74.4, 228.16. *'vovets davioimi, kalavé otimi, d'otavimi* he took out its

from my order, i.e. he acted on his own contrary to my order. *ivi· kaki̯ćaŋ* separate rooms. EOL. Other persons can probably be similarly used. IUB gives *mi· mi·*, separately, apart, Ar., H. *'alaḥida*.

2. *·i, *·i·, pl. *·yu, *·yu·, *·yu·a hm. son,

Hz. son.

Pn.pf. sg. 1. *ɛ·i* my son. 2. *gu·i* thy son. 3. *i·, i·i* his son. *mu·i, mu·i·* her son.

Pn.pf. pl. 1. *mi·, mi·i* our son. 2. *mai.i, mai.i·* your son. 3. *u·i* their son.

Pn.pf. sg. 1. *ayu, aiyu·, aiyu·a* my sons. 2. *guyu·* thy sons. 3. m. *yu·, yu·u,* f. *muyu·*.

Pn.pf. pl. 1. *miyu·, mi.u* our sons. 2. *maiyu·*. 3. *uyu·*.

N. son, brother's son.

ai·, æi my son. *ayu·'a* my sons. *yu·u'a* his sons. *muyu·ua* her sons.

H. examples:

le ɛ·i! O my son! 374.13. *gie·iyen dimanimi ke* ... if a son is (was) born to you. 56.15. *uyu·m i·* his elder son. 368.18. *jot i·i.e i·imo bezan uyo·n g.ati netan* his younger son, collecting all his own property. 372.6. *hira i·yer gusan dumu·tz.ase· rak etimi ke* ... when a man decides to fetch a woman (wife) ... for his son. 298.1. *mu.i·yen dimanimi* a son was born to her. 58.9. *le aiyu·a* O my sons. 246.8. *je ke ayu·a ka* I and (with) my sons. 62.19. *miyu o·ltalik* both our sons. 40.18. *mai.imo maiyu altan kaš o·tan ke* ... if you were

● 601 to slay two of your own sons. 44.11. *Hʌmačatiŋs uyuʷik Ultʌʷər oʷrʌm* The H. had sent their sons to U. 246.30.

000 *iɛ̌ʌqər, -iŋ* (y) ray, beam of light, H. *kiʷrʌn.* — *sa iɛ̌ʌkər* ray of the sun, sunbeam. *sa sɛ̌ʌkər dusimi* a sun beam has come out. *sa.ə iɛ̌ʌkər duwʌšimi* the rays of the sun have come out. EOL.

iʷɛ̌ər (*i* + *-ɛ̌hər* q.v.) his (a man's) voice; voice of non-human animate being; noise, sound (pertaining to or arising from an inanimate object).

iʷčit, iɛ̌it y permanently cultivated land, H. *aʷbaʷdi.* — *kiʷtə pa iɛ̌it bila?* is there any cultivation hereabouts? *gutə diš iɛ̌it bila* this place is cultivated (land). EOL.

iɖigaʷr tʌli (Gh.Kh.), *iʷtigaʷr tʌli, iʷdigaʷri, itigaʷri* round a.t., round about (a.t.), round about (Adv.) — *mʌsər iʷteg'ari dešʌm bila* the grave is enclosed round about. 220.8. *itə sʌm iʷdigaʷri maʷu stimi* he mewed round the smokehole. 174.12. *iʷlɛ̌ʷmutsə itigaʷri* (or, *itigaʷr tʌli*) *tikʷmutsə sɛ̌aʷn* round his eyes they paint spots. 300.9. *ha iʷtigaʷr tʌli* round the house. *itigaʷr tʌli dᵊ-ʌšɛ.ʌs* to surround. *taʷŋs iɖigaʷr tʌlə* round the palace. 384.9. (*-ɖ-* Gh. Kh.). (Later found to be a form of *ᵊ-ɖigaʷr*).

iʏʌsʌs, iʏʌsʷm, v. 2. ʏʌsaʷs.

iʷi v. 1. *ᵊ-i*, and 2. *ᵊ-i.*

xjaʷzʌt y permission. — *xjaʷzʌt xčiʷmi* he gave him permission. 36.24. Ar.

-ik suffix added to the plur. of Nouns and Adjs. V. § 44.

ᵊ-iʷk, -iɛ̌iŋ, y name; good name; (good) reputation, H. *naʷm, neʷknaʷmi.*

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Infin. *ivʌsɛ* ɣ*ʌmulo* in grief for his death. 38.20. *gu.ivʌs gunɛ dimi* the day of your dying has come, i.e. your last day. 50.6. *ivʌs(ər) imʌnimi* he nearly died.

Pres. Base. *inɛ* ɣ*ʌlivɛ nimʌn ivčər imʌnai* having fallen ill he is (has become) about to die.

Conditional. *'evɛrčum tɛɛ* he would not have died. 150.21.

The following form I cannot explain:

ivɛ ivɛ nimʌn dyu.esimi having been on the point of death, he recovered.

ivɛšɨ pl. *ivɛi.ɛnts* (*-ents*), *ivɛšo* x crest, ridge (of a descending spur). — *mərɛ, čərɛ, ivɛšɨ* spur, ridge of earth-cliff, of rock-cliff.

The word was on two separate occasions given me in the plural duplicated:

ivɛi.ents ivɛi.ents bi.en, ivɛšo ivɛšo bi.en and *ivɛi.ʌŋ ivɛi.ʌŋ(?) bi.en* This must denote some common physical formation — a series of spurs?

ivɛum v. **-ivɛʌs* dead.

isəvmə'vɛum IUB first-born (child), H. *ʌwʌl bačɑ*. (According to later information a form of **-ts'amʌnum*). [601]

isʌn IUB a stone vessel. H. *patthʌr kɑ bʌrtʌn*. (Not confirmed).

isərkʌs v. **-sərkʌs*.

ivɛ, iɛɛ x sg., pl. *ivɛɛ*, cp. h *ivɛ*, y *ivɛ*.

Demon. Adj. and Pron.: that, the; that one, it. V § 120.

iɛɛ tiɛɛtər nitsun evɛqʌnimi taking him to the (that) pit, he murdered him. 56.20. *iɛɛ yər ʌkvɛ di bi.ɑ?* has that bear come here? 218.8. *iɛɛ dʌn ɛi.ɑvʌt ɛt'ʌm. da mu kɛ iɛɛtər nun hivɛi.ɛ sʌlʌm sčʌn* they

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000 *u·lum baiyu* indigenous (i.e. locally produced) salt. *u·lum bilʌšu.s imi gu·tʌs ni'tsun . . . ḳičʌn* domestic, i.e. human, "bilases" carrying off his corpse . . . devour it (*u·lum* is here glossed Prs. *bʌ·tɪrni*).

-ulum suffix denoting:

1. From inside of.
2. Pertaining to (the inside of). V. §§ 77 & 102.

(601) **-ulus, *-ulutsəro*, hm. a woman's brother, husband's brother. Forms: *o·lus, gu·lus, mu·lus; milutsəro*, —, *u·lutsəro*. — *ja o·smo mu·lus* my wife's brother. *mu·lusə i·i, e·i* (a woman's) brother's son, daughter. *ma·mamo mu·lus* maternal uncle. *jʌ uŋʌ gu·mimo mu·lus ap'a* I am not your mother's brother. 14.14. *hin muŋgo ya mu·lusʌn* an uncle or a brother of hers. 306.1. *o·lus*. 14.18, 18.2; *mu·lus*. 306.14.

000 *um* N., cp, *uŋ*, thou.

-um 1. Ablative suffix.

2. Adjective suffix. V. §§ 78. & 102.

[601] *umʌgus* IUB, co-wife; H. *saut*. (A later authority gives the word as **-mʌngus*).

umər, umər age, lifetime. — *umərə uyu·m ba* I am the elder. *ki·nʌ umər be·rum me.imi* how old will this man be? *umər xa* so long as you live. N. *thʌmʌ imo umərulu but sʌfʌriŋ etubai.i* the Tham has made many journeys in his (life)time. Ar.

umi·d, ume·d y hope, expectation. — *umi·d bila*, or *mai bila* there is hope, it is expected, there is reason to hope. *ume·d api jimʌlər ju·ʌsʌ* there is no hope, possibility, of (his) coming tomorrow. *ʌma umi·d ečʌ bom* but she kept hoping. 58.12. *umi·d ·ekərtsumo* she abandoned hope. 58.18. Prs.

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ɯŋ IYB, ɯn Na. and GH. Kh., ɯm N. thou. V. § 119. 000

ɯpal 8c x a kind of grub.

*-ɯri IUB, N. *-muts* nail (of finger, toe), H. *nɑɯm*. — *yuɯri* his nail; *mi.ɯrimuts* our nails. N. *ɑɯri* my nail. *iɯri* his nail.

ɯrk -ai.i, N. pl. *ɯrkɑintɛ*, x wolf. — *ɯrkɔ bat* wolf-skin. *ɯrkai.ik dɯn tɑle qɑǰ ifɑɣo ǰi bim* a pack of wolves coming, had eaten seven cubits off his staff. 222.10. (Cp. Ishkashmi, *ɣrk* wolf).

ɯrɯsi -muts x rifled gun (matchlock?) (Cp. Kho. *ɯrɯsi* (*tɔɯrk*), a kind of gun ("Russian").

*-ɯrɯš y concern, affair, business. Forms: *ɔrɯš, guɯrɯš*, —; — *mɔɯrɯš, uɯrɯš* — *je be ɔrɯš bilum* what business was it of mine? *je be ɔrɯš ke senɑm* (*stɑm*) . . . what concern (was it) of mine that I said (did) . . . *'stɛŋɛ be guɯrɯš mene ke mɑniǰ* what concern (is it) of yours to whom it may belong? 58.32.

*-us, obl. sg. *-usmu-*, pl. *-*ušints* wife. Forms: *ɔs, guɯs, yuɯs*; —, —, *uɯs*. pl. *ɔšints*, —, *yuɯints*. — *kin hin ja ɔs bo* this one is my wife. 182.4. *ja ɔsmo muɯlus* my wife's brother. *muyɔɯs yuɯsmur mɔɯsimi* (her) husband said to his wife. 232.5, 210.13. *hin . . . hirɑn yuɯsmu ka . . . di bɑm* a man had come with his wife. 292.1. *ine hir yuɯsmo guts ćɑɣatsum xuš n'imɑn* the man, being pleased with his wife's suggestion. 36.20. *Bɔrɑtaline ɔri bom Hurukutsɛ uɯ bom* she was the daughter of the B. and the wife of the H. i.e. she was married into the H. tribe. 258.3, cp. 256.4. *jɑmɑrɑt* appears always to be used 601

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• 601 for the Vocative, and frequently for the other cases.

000 *vsko* x and y, cp. *i·ski* and *i·sken*, v. §§ 187 and 206, three. With the Pn.pf., v. § 133. — *i·tse uvsko nuyen* taking those three things. 28.18.

vskuvin IUB hm (kin), H. *bərə·dəri*. V. *svkuvin*.

vsquvin N., EOL, v. *svkuvin*.

vsta·d, *vsta·t*, pl. *vsta·d(t)iŋ*, *vsta·tiŋ* hm craftsman, skilled craftsman; musician. — *dʌq ɛtʌs vsta·d* blacksmith. *čʌk ɛtʌs vsta·d* carpenter. *buṭ vsta·d bai.i* he is a very skilful craftsman. *Gərmʌhʌlmʌs juwʌn vsta·tʌn men kə apʌn* there is (lit. are) no craftsman like G. M. M. 168.13. *vsta·diŋ duiswn . . . tʌmʌša ečʌn* bringing the musicians . . . they make an entertainment. 300.9. *da ɛγərešo vsta·tiŋ alt'ʌmbu.ʌn* then eight music-playing craftsmen, i.e. musicians, bandsmen. 336.5. Prs.

vsta·di craftsmanship, technical skill. — *vsta·di.ɛ ka ɛtai.i* he has done it, made it, with skill. Prs.

uǰ y debt. — *ayɛṣe uǰ bila* debt is on me, i.e. I am in debt. *ayɛṣe uǰ di·bila* debt has come on me, i.e. I have got into debt. *ja tsundo rupi.a imɛṣe uǰ bila, jaγ joyʌs bai.i* he owes me five rupees, he is to pay (them) to me. *ime tsundo rupi.a jaγɛṣe uǰ bila, yuγʌs ba* I owe him 5 rupees, I have to pay him. *g'uʌṣe uǰ apiγ kɛ . . .* if your father has no debts. Prov. 44. *uǰ ičiʌs* the debt-giver i.e. the debtor. (-ǰ confirmed by IUB, cp. Sh. *uǰ*.)

423 *'uǰʌki* term applied to land given to foster-parents, or relations, for service or cash-payment. No obligation in regard to forced labour attaches

423 to it. Something in the nature of a fief, explained by the H. *jaγir*. — *beruman bušai.i ʷəʌki ićimi* he gave him some "*uəʌki*" land. 46.1. *ʷəʌki γɪnaɣ ɪtum bušai* "*uəʌki*" land acquired by purchase. (< *ɪa*-base of **-ʷəɛ.ʌs* + suffix *-ki f*)

● 601 *ʷəʌm -rəo* foster-. — *ʷəʌm aya* (or, *a.u*) my foster-father. 28.1. *ʷəʌm yuˑ* his foster-father. 32.18. *ʷəʌm mama, aćo, ayʌs* my foster-mother, brother, sister. *ɪne ʷəʌm maper hir* that old man who had fostered (him). 26.24. *ʷəʌm mama guyaiyam* I will take you as my foster-mother. 362.10. *Laŋa Bruˑmo ʷəʌm muˑmimuˑ ɛɛ.ibo* L. B. says to her foster-mother. 122.1. *thame ivi* (*ɛ..i*) *ɪnər ʷəʌm yuˑmi* the Tham gave out his son (daughter) to him to foster. (The exact force of *ʷəʌm* here is obscure).

I also recorded *ʷəʌm -rəo* as the equivalent of "mid-wife" and "nurse", but I do not imagine that it can bear these meanings except so far as the function in question may be performed by a foster-mother.

(Form of Static Pc. of *ʷəɛ.ʌs*).

000 *əʌŋ* IUB limbs, parts of body, H. *jorˑ*. (Later information: **-əʌŋ* y pl. occurs usually in the phrase **-lćin *-əʌŋ* eye and limbs).

-ʷəɛ.ʌs* (-ʷəai.ʌs*), **-ʷəɛć-*, Impv. **-ʷəa*, Ppa. *n*-ʷəʌn* to rear, nurture, foster, cherish. Pn.pf. + *ə:* *oʷə-*, *guʷə-*, *yuʷə-*, —; *myuʷə-*, —, *uʷə-*. — *.ɪne je oʷəʌmi* he reared, or fostered me. *ɪne uŋ guʷəʌmi* he fostered you. *ɪne hʌγor yuʷəʌmi* he reared the horse. *ɪne hʌγorəo ʷəʌmi* he reared the horses. *Šahsaˑda Bahraˑm maperˑr yuˑəa bam* the old man had fostered S. B. 22.17.

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uyʌnčimo receptional. V. *-yʌnčimo. — *uyʌnčimo hərip* music played when welcoming a guest of honour. 000

uyʌrʌs v. *-yʌrʌs. — *uyʌrʌs diš* place for (animals) to graze, i.e. grazing-ground, pasture.

*-uyər, *-uyer, *-šo* hm. husband. Forms: *oyər, guyər, muyər; mi.uyəršo, —, uyəršo.* — *ja oyərʌn bai.i* I have a husband. 24.12. *čevi ja oyərʌlə bi* the key is with my husband. 24.16. *muyəre senimi* her husband said. 34.9. *muyərər senumo* she said to her husband. 36.17, 58.10,13. *guke* γenʌγ *guyəre gor dortsai.i* your husband has sent you this gold. 56.27. *uvimo uyəršuər senumʌn* (the women) said to their husbands. 262.11. N. *-uyer -ršo; aruyer* my husband. 601

The place of *-uyər is very often taken by *jʌmarʌt.*

*-uyʌs *-uć-, Impv. *-u, Ppa. n*-un(in) to give (h and x objects), v. § 231. d. Forms: *joryʌs, guryʌs, yuryʌs, muryʌs; myuryʌs, —, uryʌs.* 000

The Pn.pf. refers to the Indirect Object, the person or thing to whom the thing is given. This does not prevent the Indirect Object's being expressed also as noun or independent pronoun.

When the Indir. Obj. is the 1st person sg. the Pn.pf. *a-* is replaced by *ja,* and we get the infinitive *ja* + *-uyʌs → joryʌs,* to give (h or x object) to me. When the verb is negative the Pn.pf. *a-* reappears, v. § 255.

Forms of the Affirmative of this type which have been recorded are: Fut. 2nd sg. *jorčuma.* 106.3, 118.22. — 3rd sg. bf. *jorčo.* 50.22. Pres. 2nd sg. *jorč'a.* 62.16. —

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then they set dishes also before the notables. 340.13. 000

uyʊmkʊ̯ y. greatness, authority. — *uyumkʊ̯ ne kurʊtimi* he abode, practising greatness, i.e. exercising authority, governing. 266.14.

In the following it seems to be used as an adjective. There is probably some error:
burt uyʊmkʊ̯ gumai.ima you will become very great. 72.9.

'ʊyumo, variant of *ʊimo*, their own. 126.14, 92.5.

*-ʊɣ, *-u, pl. *-utsəro* father; father's brother. 601

The *-ɣ* was to me more often than not imperceptible. To the following forms it may be added to taste: *aʊu* (*au*), *guʊ*, *yuʊ*, *muʊ; myuʊ*, *maʊu*, *ʊʊu* (*uɣ*).

The non-coalescence of the 1st sg. Pn.pf. *a-* with the *u-* is noteworthy. The combination appears as: *aʊu-*, *au-*, *au.u-*. — *le aʊu* O, my father! (as a term of respect). 282.6, cp. *aya*. *auʊ ʌmi.ɛ bəʊgo daiya ba* I have come in place of my father and mother. 282.8. *au.ɛ tinjo* my father's bones. 80.22. *ja au.ʊər maʊri.ɛ gʌlt ʌldəʊr di bilum* the turn for (providing) supplies for the monster had come to my father. 282.7. *ja altʌn au.utsəro oʊsqʌnʌm* he had killed my two father's-brothers. 266.10. *je uŋɛ guɣ (guʊɣe i) ap'a* I am not your father (your father's son). 14.18. *uŋɛ guɣ guʊtsəro altʌn 'oʊsqʌnai i* he has killed your father and your father's two brothers. 264.18. *muʊ ke muʊmi.ɛ muyetsumʌn* her father and mother saw her. 282.19. *muʊmi ke muʊu.ər oʊsumo* she said to her mother and

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601 father. 280.12. *jot ins yuryor ɜnimi* the younger said to his father. 372.2. *yuʳtsoruʳ tɔrʌq bel ovrʌn* you have exterminated his fathers (i.e. his father and father's-brothers). 242.15. *mi ɯyu kʌtʌʃs guća bai.i* our father is lying on the bed. 260.8. *ɯʸ dimi* their father came. 110.18. *ɯʳʳs* (*ɯʸs*) *iʳmo mavi . . trʌq ɔvtimi* their father divided his property among them. 372.5.

What appears to be a genitive in *-a* is found in the following, but perhaps it is referable to a hypothetical **-ya* cp. *aya*.

guʳa havlɔr gutsɔr . . . muʳa havlɔr niʳmo go to your father's house . . . she went to her father's house. 282.18,19.

N. has *ɯyum* **-ɯy* father's elder brother. *jot* **-ɯy* father's younger brother. *makućim* **-ɯy* father's intermediate brother.

In Hz. I have recorded *ɯyuʳm aya* etc., but it is legitimate to say:

ja aʳu ɜ ɜćo my father's brother.

**-ɯyʌs* v. *yuʳyʌs*, v.i. to dry up (h and x subjects).

000 *uzɔr*, *uzur* entreaty; excuse. — *uzur ɜtumo . . . gʌtuŋ ʌyun* she entreated . . . give me my clothes. 14.10. *da uzur ɜtimi . . . jaʳr ʌsuin* again he entreated, implored tell me . . . 38.18. *uzur ɜtʌs* to make an excuse. Ar.

uʒo, *uju*, pl. *uʒumʌts*, otter. (Cp. Sh. *uju*, Skr. *udrá-*).

B.

ba verb substantive, I am; thou art. The parts of this verb, which lacks an infinitive, are based on; *bʌ-*, *bo-*, *bi-*. For the paradigm see §§ 269, 270.

ba, *bʌ* kiss — *ba ɜtʌs* to kiss, H. *ćuʳmina. yuʳtis iriŋɜʃs ba* (or, *bʌn*)

60 a

000 — *gʊtɛ pɑ̈ći bɑ·lt* wash this (woman's) shirt. *gɑtʊŋ bɑ·ltɑs* to wash clothes. *mɪ·ṡkil (miskil?) mirɪŋ bɑ·ltɑs* to wash our hands and faces. (Cp. *yɑ·ltɑs* to wash (h & x objects). v. § 281. b. Cs. **-ɑbɑltɑs*).

bɑ·n v. *bɑ*, kiss.

bɑ·na v. *bɑhɑ·na*, pretext. Prs.

1. *bɑ·ŋ* y "charas" (hemp drug). — *bɑ·ŋ mɪnɑ·s, bɑ·ŋ tɑskɑ·s* to smoke "charas". H.

2. *bɑ·ŋ* v. 2 *bɑŋ*, the Call to Prayer. Prs.

●601 *bɑ·po, bɑ·bo, bɑpo, -tsɛro* hm grandfather, (paternal or maternal). (Like *bɑ·bɑ* this word is appropriated to Royal Families). — *bɑ·potsɛrʊ·s hɔr* (our) grandfather's oxen. 248.5. (Here = "mother's fathers", i.e. probably the father and his brothers).

bɑ·po.s dɑni ɛ·ŋɡɛrćʊ·n they play the B. D. "the Grandfather's slow time music". 302.6. (Here *bɑpo* is said to be "the Grandfather of the Mir").

000 *bɑpʊts* IUB felt socks, or stockings, H. *nʊmdɑ kɑ jʊrɑ·b*. (Cp. Sh. *bɑ·pʊ·dɪŋ*. Prs. *pɑ·pʊš?*)

*bɑ·q *-ɑtɑs* v. under *bɑ·k*.

bɑ·qi remaining; remainder. — *bɑ·qi ṡki rʊ·m* the remaining three tribes. 346.4. Pl. the other ones. 386.8. Ar.

bɑ·r contemporary, one's own kind, congenial (?). *II. hɑm'ʊmr, hɑmjɪns, hɑmdɑni.* — *dʊnɑtɛ mɪnɑ·s, le mi ṡɑkɔr yɑ·r bɑ·r* the way of the world, my dear friend and fellow. 360.3.

bɑ·rɑkullɑh God bless you! 340.8. Ar.

bɑ·rdʊm pl. hx *-ṡko*, y *-iŋ*, xy *bɑ·rćuko*; N. *bærd'ʊm* pl. *bærjæko*, red. — *bɑ·rdʊm kɔn* red ant.

bɑ·rɪš, bɑ·rɪ.ɑŋ —? — *dʊ·stɑk bɑ·rɪš, dʊ·stɑk bɑ·rɪ.ɑŋ* (miscellaneous?)

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1/1 [see corrigenda et addenda, category 116, p. 542 - Analyst]

baˑzaˑr -*iŋ* y collection of shops, "bazar", market. — *baˑzaˑrɐn bila* there is a bazar. *baˑzaˑrɐʃər ni* go to the bazar. 58.16, 60.11, 19, 66.16, 72.19. Prs. 000

baˑzi IUB trick, deception, H. *makkaˑri*. Cp. *bazi*, Prs.

baˑzzaˑs claim, demands; disputing, discussion. — *jaka bɛsan baˑzzaˑs oˑmʌnʂ* there must be no disputing(?) with me. 58.28. *jɛ kɛ uŋ baˑzzaˑs bɛsan oˑmʌnʂ* there must be no claims (disputing?) between thee and me. 62.9. Prs.

bʌbˈa, baˑba father.

This term is used properly only in Royal Families (according to a Nagiri informant in the families also af Saiyids). For commoners to use it among themselves implies arrogance and insolence which demand punishment. Compare the history of the Tapkients, p. 288. 601 554

The corresponding term for mother is "*zizi*".

These words are said to have come down from the time of Alexander the Great who was accompanied by Diram Titag and Diram Moghul. *uˑ uˑmiˑɔr "zizi, baˑba" ɛeˑibʌm* they used to address their father(s) and mother(s) as "*zizi baˑba*". 238.6.

Muˑnulam Daˑdo apparently claimed equality with rajas: *inɛ ɛɛnɔmo "mi bʌbˈa goˑr qau ɛčaiˑi"* she said to him: "my father summons you". 180.6. And Shahzada B. addressing the "White Deu" said: *ʃuˑa bʌbˈa uŋɛ baba daˑrai* your father (the King) has sent me. 30.14. *uŋɛ bʌbaˑr . . . gute haiyen tsu* take this token to (the King) your father. 000

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000 3. Further, in addition, moreover, and also, and. — *ine hiv ke ine gus da uɐ jotumuts . . . . . dutsuman* they brought in the man and his wife and also their children. 36.10. *isumale mujoq burum bila, da iskila xa balilum* the tassel of its tail is white, and further it had fallen (i.e. it is hanging) down over its face. 186.12. Cp. 4.18, 20.4,9, 22,17, 26.7, 26.11, 28.9, 34.10, 34.12, 36.18, 42.20, 44.1, 116.5,12, 124.20, 128.18, 180.4. 286.3—7, 288.6,10.

4. Special cases of 1 and 3 may give equivalents of "more" and "-else". — *da jo* give me again, i.e. give me more. *da ke ɣaɓil su* bring still more wood (*or* once more). (IUB, H. *aur bhi*). *da besan* something else. *da menan ativmi.a?* has no one else come?

●601 *da·do ·tsɐro*, N. *·muts*.

1. Grandfather. — *je.imo da·do* my paternal grandfather. *a·pkutse da·do* my maternal grandfather. *da·do ja kaš eta ba* I have slain father's father. 266.9. Cp. 182.3.

2. Used of any old man. (Cp. Sh. *da·do* and H. *da·da*. A foreign equivalent of *·apï*).

000 *dakhu·rum, dakhu·ruman* as much as this, this much. — *čaɣa daku·rum bila* the story is this much, this is all the story. 216.7, 220.10, 224.20, 272.16, 290.11, 288.5.. *dakuɐrumaN*, 308.6. (*·kh·* presumably as in *akhu·rum*. *da* + *akhu·rum*).

da·l up (cp. *daɬ*). — *da·l staš* to take up, raise, remove, H. *uṭhana*. 70.11. *tili.aŋ da·l sti* take off the saddle. *baɬ da·l staš* to remove the skin, to

000 *dʊɣʊ·imo ʌsi* midday breakfast (a Raja's meal). *dʊɣʊ·imo pʃiti* midday bread (a children's meal).

dʊɣˈʊ·ɪskinʌs, dʊɣʊ·ɪski-, Impv. *dʊɣʊ·skin.*

Also: *dʊɣʊ·ɪsk-, dʊɣʊ·ɛsk-, dʊɣʊ·sk-, dʊɣʊ·ɪsk-*, to begin, commence. *tʌlɛ kʊtsɛnmo dʊɣʊ·ski.ʌm* I shall begin in (after) 7 days.

A dependent verb is usually put in the dative of the infinitive: *sɛnʌsɔr dʊɣʊ·skinimi* he began to say. *kʌ·r mʌnʌ·sɔr dʊɣˈʊ·ɛskinimi* he began to patrol up and down. 42.15. *imɛ ɛ·milʌsɔr dʊɣˈʊ·ɪskinimi* he began to persuade him. 374.6.

Other idioms are: *xʊši ɛtʌstsɛ dʊɣˈʊ·ɪskinumʌn* they began to make rejoicing. 373.22. *xʌmʌli bišʌčɔr dʊɣʊ·ɪski bo* she is beginning to make the "xʌmʌli" bread. 306.8. *šʌpik dʌɣ ɛtʌsɛ* (for *ɛtʌsɔr?*) *dʊɣʊ·ɪskinai.i* he has begun to make bread. 126.10.

Fut. 1st. sg. *dʊɣʊ·ɪski.ʌm, dʊɣʊ·ɪskiyʌm.*

Pret. 1st. sg. *dʊɣʊ·ɪskinʌm.*
2nd. *dʊɣʊ·ɪskinʊma.*

601 *du.iˈo* N. step (relation). — *dü.i·co baba, mama* step-father, step-mother. *dü·i·co a·cu, a·yʌs* my step-brother, step-sister, (man speaking).

000 *dʊɪnʌ·t, dʊnʌ·t, dʊni.a* y the world. — *dʊnʌ·tɛ dolʌt* wordly wealth. *in juwa·nʌn du.inʌ·tʊlo apai.i* there is no one like him in the world. 30.10. Cp. 22.2, 92.28. Ar. Prs. (Cp. Sh. *dʊnyaˑt*).

dʊɪsʌs v. *d*-usʌs.*

585 *dʊ·k -ʌɣ* y.

1. Spindle, used for spinning goat's hair.

gʊkuʷrʊs, gʊgʊʷrʊs, pl. *gʊkuʷrɪšo* x. 000
1. Puppy.—*kʊke gʊkuʷrɪšo juᵾᴧn* like puppies. 214.3.
2. This year's young of the "Ram Chikor" (snow-partridge). (Cp. Sh. *kʊkuʷr*, puppy, and Bu. P. N. *Šon Gʊkuʷr*).

gul, gʊl relations by marriage; relationship by marriage? IUB H. *naʈa, rɪšta*; Kho. *xɪltabᴧri.* — *ɪmɛ ka gʊl mᴧnaʷɛʊr rai ɛtimi kɛ* . . . if (the youth's father) wants there to be marriage-relationship with him (the prospective bride's father). . . 298.2. *gʊl kɛ ɛčʊkoʷnʊr* for the bride's relations and the bridegroom's tribal brethren. 300.2. 601

gʊlaʷb v. *ɣʊlaʷp* rose. Prs. 000

gʊlgʊl aloes, a sweet-scented drug, H. *ʿuʷd, ɛk dawᴧri xʊšbuʷdaʷr.*

guʷli, gʊli x sg. and pl., dried apricots with the stones in them; any small round object. — *gʊli.ɛn jo* give me a dried apricot. *goʈɛ guʷli* a lump of "gur" (crude sugar). *sʊrɛ guʷli* a ball of thread.

gʊlsuʷri a kind of flower. Prs.?

gʊmaʷn y suspicion, expectation, supposition. — *kinɛʷɛʈɛ gʊmaʷn bila* suspicion rests on this man. *gʊmaʷn bila jimᴧlɛ juʷči* there is expectation that he will come tomorrow, i.e. he will probably come tomorrow. *ja gʊmaʷn bila; ja gʊmaʷn ɛča ba* . . I suspect, think, imagine. Prs.

1. *gʊn* v. 1. *goʷn* dawn.
2. *gʊn* v. 2. *goʷn* come along.
3. *gʊn* v. *ɣoʷn* musk-melon.

gʊnʿa -miŋ y sin, fault. — *ja bɛsᴧn gʊna bila?* what fault is it of mine? *gʊna apiʷm* innocent, guiltless. *gʊna apiʷmᴧʈɛ* in the absence of fault, innocently. Prs.

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000 ugly in appearance and a stupid fellow 116.2.

hʌŋərʌʃ hard, self-willed, refractory, IUB H. *navʃʌrmavn*, QUB *sʌxt, sərkʌš*. — *gʌʃ hʌŋərʌʃ mai-ibi, gʌʃ ·apiːm hun hiliːlum mai.i bi* a knot is hard, knotless wood is soft. *buːʃ hʌŋərʌʃ siːvʌn bai.i, iːmo eːš ečai.i* he is a refractory person, he acts as he pleases.

601 *hʌpkuːin, hʌʃkuːin* hmf. spouse, husband, or wife. — *hapkuːin bʌčen* ʌɣʊn as my husband give me (my clothes). 14.15, 18.3. Dat. m. *hʌpku.inər*, f. *hapːu.inmur*.

000 *hʌq* y right; party. — *iːyər uːŋe* (*ɪzzʌʃ*) *stʌs hʌq bilum* it was right for you to do honour to his son; you were in the right to . . . 92.17. *ja hʌqvlo bai.i* he is of my party, he is a partisan of mine. 92.12. (So QUB. Correct the translation given with the text accordingly). Ar. Prs.

hʌqiːq -ičiŋ, y cornelian. Ar. Prs. (*ʿʌqiːq*).

1. *hər -o* x. Sg. also used as pl. ox (male), bullock (used for ploughing), H. *bail*, IUB. *bərzagəːo*. — *sərbər stʊm hər* castrated ox, bullock. *tsindər hər(o)* entire ox(en), bull(s). *hər buːa* (*bi.ɛn*) cattle. *hʌn bepʌɣ hərʌn* a bull-yak. 280.4. *tʌlɨ nʌl hər* seven yoke of oxen. 246.10. *hər oɣˈərkʌsvlo* while ploughing with the oxen. 246.14. *hər duːšər . . . uyuːik ovrʌm* they had sent their sons to fetch the oxen. 246.10. Cp. 246.9—248.12. *tʌleːyʌm ga haːr* look out, oxen, I am going to turn (said by ploughman to plough oxen). 246.15. *hər ga, hər ga* (said to plough oxen to make them go slowly).

2. *hər, hʌr -miŋ*, (*-ɛŋ*) y small nullah, ravine; N. torrent and bed. — *hərʌʃum*

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000 Genitive used as Poss. Adjective, my. — *ja diš bila* it is my place, the place belongs to me. 112.18.

ja·du, v. *jadu*, magic. Prs.

ja·dugər sg. and pl, hm. magician. Prs.

jaɣun v. s.v. *jaɣu·ima*.

ja·kɪl impetuous, unruly, H. *tundru*. Ar. Prs.

ja·kɪli wilfulness, unruliness. Bracketed with *hukəm akanas* not to take orders, to disobey. Ar. Prs.

1. *ja·k* y pity, compassion, grief. — *ja·k dimi, di bila* pity came (to me, him etc.) i.e. (I, he etc.) was, have been, moved to pity. — *au.s ja·k a·r di·n h'eram* pity for my father coming over me, I wept. 70.16. (Cp. Sh. *ja·k walo·rki* to feel pity, Kho. *ja·k*).
2. *ja·k* dry, dried up, parched. — *bu‡ai.i ja·k mani·la* the land has become dried up.

ja·l -iŋ y net. (Cp. Sh. Kho. *jal*, H. *jal*).

ja·lo -mats x raft (of inflated skins). (Cp. Sh. *ja·lo, ža·lo*; Kho. Psht. *ja·la*).

●601 *ja·m* sg. and pl., EOL pl. *-ints*, hmf. relation, kinsman (of relations so far removed as to have no claim to inheritance of land etc.) — *ja ja·m bai.i* he is a relation of mine. *ja ja·m bo* she is a relation of mine. *ja·m ba·n* they are relations. *ja·m jamaʻal* relations; N. family and relatives. *hin i·mo ja·man* a relation of his own. 298.2. Cp. 302.16. *hirər aminan ja·m jamaʻalane i·rum i·ner ... ɣusul ečai.i* some relation of his washes the dead man. 310.6. *mathanum, asi·rum, ho·lom ja·m(ints)* distant, near, outside, relatives. EOL.

(The relation of this word to *jamaʻal*, if any, is not clear. The latter was [illegible] given as though it were equivalent to a plural of *ja·m*).

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In the oblique cases it may, or may not, take the feminine theme *-mo-*.
jʌma·ʌtɛ ka ha·lɔr ni go home with your wife. 42.11. *jʌma·ʌtmʊr hukɔm eti* give your wife instructions. 50.21. *uŋ nakom ja jʌma·ʌtʌlɔr . . . ɣenʌŋ nuk'ʌn ja jʌma·ʌtmulɔr ni* you going to my wife . . . taking the gold go to my wife. 56.10.

b. Husband. In the vocative it takes the particle *le, le*.
"le ja jʌma·ʌt, niɛn" ɛenʊmo "O my husband", she said, "let us go". 36.1. *ja jʌma·ʌtɛ yʌs* my husband's sister. *ʌki·l ja jʌma·ʌtʌn baɪ.i* such a (fine) husband is mine. 122.9. Cp. 122.36, 68.7,12,14.

2. Family, people of the house, women-folk. — *ja·m jʌma·ʌt* relations (not living in the house). *ha jʌma·ʌt* relations living in one house, the people of the house. 266.5. *ha·lɔr dir̥n jʌma·ʌtɔr se.ibʌm* arriving home he used to say to the family (*or*, his wife?). 208.11. *thʌmɛ jʌma·ʌtɔr kɛ . . . hʌnikuts otsuča·n* they send dishes of food also to the Tham's women-folk. 340.18.

(Cp. Sh. *jʌma·ʌt*, wife, family, members of household).

jʌmbolos IUB large intestine, H. *bʌɾi ʌntʌɾi*. (Not known to QUB). 000

jʌmbulos IUB very hairy, a person with a lot of hair on the body. H. *zi.a·da ba·lwa·la, ek sʌzɨ jɪs kɛ jrʊm pʌr zi.a·da ba·l hɔ·*. QUB a hairy dog, a tree with a thick growth of twigs.

jʌmɛ, jʌmɛk, v. *ʧʌmɛ* bow.

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000 made by women above the ears. IYB, (Cp. Sh. *jurʉni* hair cut in fringe over the forehead).

1. *juʂ, jõ̞ʼ*, pl. hx *-iźo*, y *-iŋ* small (in size, age, social rank etc.) little, younger. — *lukʌn joʂ eli* make it a little smaller. *joʂ hilʉs* baby boy. *joʂiʂo chiʼko* small hills. *yutiŋ, juʂtiŋ bitsa* his feet are small. 154.18, 156.19, 156.1. *jot baiyʌm* I was small, little. 156.20. *ifʌtiyʊr bʊrmin jotʌn bi* look at his forehead, it is small. 154.21. Cp. 158.16. *hin jot giyasʌn* a small infant. 100.2. *umʊrʉ jut; dʊniŋʉ jut* small in age, young. *zaʼtʉ jut* of low birth. *in jut sis baĭ.i* he is a person of low standing. 94.14. *uyʊntsum jut* the youngest. *uʼtsum jot iʼne* the younger one of them. 366.2, 372.2. *jut muʂo, jut miʼʌs* our younger brother, sister, (man speaking). *aʼuʼs jut eʂo* my father's younger brother, i.e. my junior paternal uncle. N. pl. *jotʊrko(?)* probably for *jutuʼrko*. Cp. 76.24, 90.25, 104.25, 106.8, 260.10, 366.5, 370.2.

● [601]

2. *jot, juʼt* green grass. — *juʼt ĭʒqʌm* grass-green, green. *bʌsiʼs jut* garden lawn. (Cp. Sh. *juʼt* growing grass, meadow, lawn).

juʈkuʂ y infancy, childhood. — *iʼmi juʈkuše iʼri bim* its (the lamb's) mother had died during its infancy. 380.17.

juʍaʼb, jʌʍaʼb -ičiŋ y answer. — *jaʼr juʍaʼb eli* answer me. *jaʼr juʍaʼb ʌčiʼʂ gomeʼiba?* can you give me answer? *jimʌle je uʒʊr jʌʍaʼb gučičʌm* I shall give you an answer tomorrow. *juʍaʼb atiʼmi* no answer came. 24.8. Cp. 312.15. *uʼe jʌʍaʼb dusumʌn* they brought answer. 24.8. Cp. 232.1. Ar. Prs.

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000 Cp. also 28.11,13, 150,8, 226.9, 280.8, 306,16.

2. *ka*, *kə* v. *kɐ*.

kha, v. 1. 2. xa.

kafir unbeliever, infidel (from point of view of Muslim). Used of the Chinese and also of the Kafirs of the Hindu Kush. Ar. Prs.

kafur -iŋ y camphor. Ar. Prs.

kaγaz -iŋ y paper, letter. Ar. Prs.

● 601 *kaka*, *gaka* elder brother (only used of each other by members of Rajas' families). N. *kak'a*, "Rajas' and Saiyids' sons call each other *kak'a* or *ʌçu*".

kaki, *gaki*.

1. Elder sister (term only used in Rajas' families and by the people of Ganish and Altit). N. *kɐki*, "Rajas and Saiyids call their sisters *kɐki*".
2. Form of address for elder sister.

kako.

1. Stepfather ("the proper word, but *aya*, is also used". QUB questioned this meaning and substituted *nʌna*).
2. Elder brother (a form of address). 312.14. (Cp. Sh. *kako*, elder brother; *kaki*, elder sister).

000 *kalto* the fifth day in the future.

kham IUB, *xam* QUB Kashgari cotton cloth, H. *khʌdar*, *dewi kapra*. (Cp. Sh. *kham*; Psht. *xamta*, coarse cotton cloth).

khap, QUB *xap*, *mʌnav* to fade (of falling leaves, flowers). (Cp. Sh. *kap*, withered, dried up, and perhaps also Sh. *kap* tinder, consisting of some dried vegetable material. Cp. Bu. *qhʌp*).

kapo, v. *kʌpo*, cuckoo.

226a

000 meant: "on what part of me are you going to hit me?" 148.13.

601 •-*anhin*, •-*anhin* -*dero* ht. Some recorded forms postulate •-*anshin*.
Pa.pf. sg. 1. *o*-, 2. *gu*- & *go*-, 3. *i*-, *mu*-, pl. 1. *mo*-, 2. *mo*-, 3. *o*-.
daughter-in-law, son's wife, H. *hahu*. *ima yamin hiro inahinemetu mamu* follow the rich man's daughter-in-law was pregnant. 100.8.
The relationship to the son may be expressed:
amin gu.ro gonahin goy'erun ho hi whichever is your favourite daughter-in-law (son's wife). 106.20. *ro in'ahinemu*. *ro hil mofimi* he gave the water to his son's wife (his daughter-in-law). 108.6. (IUB •-*anshin*).

000 *mofi* empty. Az. Pm.

mora QUB, v. *khara*.

601 *mora hm* "khan". The eldest son and heir of the Mir of Hunza is spoken of, and addressed, as "Mora".
Rajas and Saiyids call their sons "*mora*" (as well as *ri* etc., or by name): *ugura mora* eldest son; *mokudim mora* middle son; *jut mora* youngest son. N.

000 *moradera*, *moramdera* *y* a distinguished family; family stock. — *ro moradaraera hoi* he belongs to that family (the Prophet Abraham's). 92.3. Pm.

moramora(a) hm cook, major demo. 282.5. Pm.

mey mamara, *khary m.* to fade (of falling leaves, flowers).
(Cp. Bu. *map*, "tinder". See also duplicate entry under *khary*).

mora private. — *mora mahramamar* he a private servant. 276.2. Az. Pm.

m'ɑɣʊn, mɑɣʊn, pl. m'ɑɣʊyo x. 000

1. Bead, necklace. — *diɳ mɑɣʊn* 1. a blue bead. 2. a male mallard (= "blue-green necklace"?)

2. Spool, reel. — *ʂɨrɨ mɑɣʊn* reel of thread. *hɨ́ʂɨkɨ mɑɣʊn* spool used as pulley wheel on loom. *ʤoʃo.ɨ mɑɣʊŋ* Adam's apple.

(Cp. Sh. *mɑɣʊ́*, *mɑɣʊɨ*, round bead, necklace; GB (*ʤoʃdí*) *mɑ́ŋɨ*, Adam's apple).

mɑkɨr, mɑkɨr, mɑɣ, mɑkɨr y payment due from bridegroom to the bride's father at marriage. — *ʦundo rupi.ɑ mɑɣ* (or, *mɑkɨr*) *ɨʂkɨrdɑɨ* they fix the bride-payment at five rupees. 304.7. V. 302.17 ff. 583

The cloth of which the Rs. 5 represents the price was the *dukɨ pɑ́ći*, v. s.v. *duk*. Ar. Pra.

mɑkɨći y. 000

Noun and Adj.: middle, centre.

Adv. and Postp.: in the middle of. *ʦɑŋ mɑkɨći yɑmɨ* it hit dead in the centre. *mɑkɨći(mɨ?) mɑmɑ* mother's middle sister. *mɑkɨći ɨwɑ* the middle one (of 3 brothers). 260.9. *mɑkɨći hɑn ɣʃɨrɨ.ɑn bi* in the middle was a pond. 12.13. *dɨrɨ.ɑ mɑkɨći hɨrɑɨtɨmɨ* he sat down in the middle of the river. 176.2. *hɑnɨ mɑkɨći* in the middle of the garden. EOL. *ɑy'ɑl mɑkɨći ɣɨr dɨrɨmɨ* the sun has come up (forward) into the middle of the sky. EOL. [601]

(It is doubtful if the word is a nominative form. The -ći may be the -ʤɨ, -ći suffix).

mɑkɨćɨm, N. pl. -ćɨo, adj. middle, central. — *mɑkɨćɨm ɨwɑ ɨwɑl* look at the middle one (of three ibex). 148.7.8. Cp. 148.8,7,8.

ma·l x property, movable property, chattels. — *gusɨ hʌɣʊr inɛ ma·l bi* this horse is his property, belongs to him. *da ma·l trʌŋ o·timi* then he apportioned the movable property among them. 112.4. *uyʊnɔr ma·l u·mi* he gave property to all of them. 112.5. *inɛ tɨ·ŋʊʃʊlo bimʌn ma·l uyʊn gʌti o·timi* he made them collect all the property that was in the palace. 174.18. *u·ŋɛ ma·ltsʊm besʌn jaɨr trʌŋʊlo ju·ʧi bi kɨ jo* give me whatever of your property comes to me as my share. 372.3. Ar. Prs.

ma·l ha·l property. 372.5. (Ar.).

ma·lto the day after the day after tomorrow; the third day in the future.

ma·lu·m known. — *ma·lu·m api* it is not known. 364.17. Ar. Prs.

ma·ma, mʌma, -tsɔro hf mother, maternal aunt. — *je.imo ma·ma* my own mother (not, stepmother). *dʌmʌn ma·ma* one's own mother (not, stepmother). *jʌmi·p ma·ma* stepmother. *mi mʌma* my mother. 156.20, 158.14. *se ma·ma* O mother! 212.12, 264.11. *mamʌtsɔro* mothers! 38.11, 364.12. *ma·mamo mu·lus* mother's brother, maternal uncle. *ja ma·mamo mo·ʧo* my mother's sister, my maternal aunt. *joʧ ma·ma, uyu·m ma·ma, makʊ́ʧim ma·ma* mother's younger, older, middle, sister.

ma·mɔr Dat. of *ma*.

mamʌtsʊm Abl. of *ma*. — *mamʌtsʊm iljʊm* from behind you.

mamai.i yourselves (corroborative Pron.), v. § 142. — *ma mamai.i ni·n* you yourselves go.

mamu, v. *mʌmu*, milk.

ma·mu·li ordinary, usual. — *mamu·li gatuŋ* ordinary, clothes. Ar. Prs.

mamu·li, mamali, mʌmʊli, mom'ʊli,

000 **mizʊr** IUB vulture(?), Sh. *ko.aʏr* (white vulture). (Not known to QUB).

mi·li, mil'i,* pl. *mil'ents, x medicine, drug, **remedy.** — *iɣuməʏ evʌs mi·li* purgative drug (*lit.* medicine that makes (his) bowels go). *mi·li ɛtʌs* to administer medicine, treat. *ɔi.ai.ɔr mili sti* treat the sickness(?). *Kɪsɔrɛ ɛ·pimʊr milents nomo* Kiser doctoring his grand-mother. 184.8. *kinɛr mili omaimi* there will be no medicine, cure, for this man. *di·ru.ɛ gaʏlər mili* remedy for a bullet wound. 358.5. As a title for the Beloved. 356.1.

mili.ɛŋ, mili.ʌŋ, N. *mi·li·yæŋ,* y pl., d. pl. *mili.ʌŋćiŋ* gunpowder, explosive. — *tʊbʌqɛ mili.ɛŋ* gunpowder. *ʂʊrʊŋɛ mili·ɛŋ* blasting-powder. *mili.ɛŋə fɪlta* detonating fuse. *iltumʌlʌʂɛ mili.ɛŋ* priming-powder.

(Apparently a y pl. of *mi·li*).

mi·m draught, a full drink. — *hik mi·m ʦ.hil, mel* a drink of water, wine. *hik mi·mʌn tʌm'ʌku* a fill of a pipe. (St. Pc. form of *minaʏ*).

mi·mo of us, our. V. *mi.* — *mi·mo haʏlɛ* at our home. 108.26. Cp. 44.14.

●[601] ****-mimo,*** gen. of ****-mi,*** mother's, maternal. — *ja ʌ·mimo moʧo* my mother's sister, my maternal aunt.

min'a, mi·na, -mʊʦ x remains of kernels (after the oil has been expressed from them), oil-cake, H. *khʌli*, Punj. Prs. *kunjʌda.* — *min'a mumupʊšʌn . . . nʊmotʌn* making a nose for her out of oil-pressings: 152.6. Cp. 176.18. (Cp. Sh. *pino*, Dum. *pinoʏn*)

minadaʏ pleased (at, with), grateful(?), rejoicing. — *jɛ minadaʏ ba* I am pleased. EOL. *jɛ uŋʦum minadaʏ ba* I am pleased with you. EOL. *jɛ inɛ niyʌsʦum mi·nʌdaʏ ba* I am

miᵛršɪkaᵛ -tiŋ hm falconer. 4.13, 6.2,9, 336.4, 340.15. Prs. 000

mɪsəɾɛ of Egypt, Egyptian. 150.3. Ar. Prs.

mɪsəɾi y 1. sugar. 2. a kind of cotton cloth. *mɪsəɾi* (*lattha*) *bila.*

mɪršiᵛndilam sixth.

mɪršiᵛndo, mʌšiᵛndo h x and y, z *mɪršiᵛndi, mɪršiᵛn-* six. — *mišiᵛndo hiᵛri* six men. *mʌšiᵛndo yuᵛgušʌnɪse* the six daughters. 120.3. *uᵛmišindo cᵛrərču.ɛ* the six sons-in-law. 120.22, 124.4. *mišiᵛndi bʌjaᵛ* at six o clock. *mɪršiᵛndi den, heči* six years, six times. *mɪršiᵛnsa* six months. *mɪršiᵛŋkuts, mɪršiᵛŋuts* six days.

miᵛɛ -išo x table. Prs.

miᵛɛpuᵛš -išo x table-cloth. Prs.

mo. Impv. 2nd sg. of **-ʌɫʌs* with hf sg. pn.pf. — *kʌnᵛao mo* advise her. 50.22.

-mo, -mu.

1. Adjectival suffix:
   iᵛmo his own. *duᵛɣu.imo* pertaining to midday. V. § 102.
2. Suffix of general oblique or abl.: *tʌpmo* at night. V. § 64. III.

mobʌq (repetitive of *tobʌq* q.v.) — *tobʌk mobʌk* guns. 120.24.

moᵛçɔ v. **-ʌçɔ*, her sister. — *ja ʌᵛmimo moᵛçɔ* my mother's sister, my maternal aunt. *uᵛŋɛ gumimo moᵛçɔ* thy maternal aunt. *ma mamimo moçᵛkoᵛn* your (pl.) maternal aunts. 601

mo.i, mo.imo, v. *mu.i.*

moᵛq mʌnaᵛs to smile.

moᵛqa, mauqa y right time, opportunity, chance. — *niyʌsɛ moᵛqa diᵛmi* the right time, or opportunity, for going came. Ar. Prs. 000

**-mˈoᵛqʌs, *-mˈoᵛqič-, *-moᵛqəč-* to tear (hair off a skin), to pluck (a fowl). — *gumoᵛqičʌm* I'll tear thy hair out

000 *nʌmaʷn*, Nz. *nʌmaʷni* Ppa. 2nd. pl. of *niyʌs*, you having gone. 128,18, 246.9.

nʌmʌn Ppa. 1st. sg. of *-mʌnʌs*. 282.22.

nʌms v. *nʌfs*.

nʌmuʷna y (and x if the object is x) sample. Prs.

●601 1. *nʌna*, *nʌns*, pl. *nʌnˈʌtsəro*, *nʌnˈɐtsəro* hmf.

a. Uncle (paternal or maternal), H. *čačа*, *maʷma*. The form *nʌns* is properly used only in Rajas' families; *nʌna* being used by aristocrats and commoners.

jot nʌna father's, *or* mother's, younger brother. *uyuʷn nʌna* father's, *or* mother's, elder brother. *nʌnˈɐtsəruʷs gʌsaʷntsi nʌzɪr* (we do) homage to (our) mother's brothers' hawks! 248,4. Cp. 246.15, 248.5.

Father's brother. 130.10.15,17.

Uncle. 312.14.

b. Term of respectful address used between men, also applied to old men. Cp. 354.2.

c. Aunt (paternal). — *si nʌnʌtsəro* O father's sisters! 266.9.

(Not recorded for maternal aunt).

d. Term of address between women, (applicable to older women). — *xʌbər suʷa? hʌmʌl nʌnʌmo nʌzɪr* have you brought news? (I do) homage to (you) lady neighbour. 362.9. (*nʌnʌmo* is gen. sg. f.).

000 2. *nʌna -mʊts* x ball (of eye). — *aʷlčins nʌna* my eye-ball. (Cp. Sh. *nʌni*, eyeball).

nʌns v. *nʌna*, a.

nʌphˈa, *nʌfa* y gain, profit; profitable. — *gʊsi hʌyur aʊr nʌfa ʊi* this horse is profitable to me. Ar. Prs.

nʌqd x cash. Ar. Prs.

274 a

000 *nɐ·tsɯnɨ·n* IUB Ppa. v.t. having melted (s.t.), H. *gʌlavkɛ*. (Ppa. of *ɐst(ɛ)uyʌs*). *nɐ·sun* Ppa. of **-ʌsʌs* with Pn. infix *-i-* having said to him.

**-ŋgi* in front of. — *12 bundo iŋgi tɛa dɔrimi* he set up twelve stones in front of himself. 148.15.

**-ŋgimo* Adj. front. — *yaɐrum miŋgimo miɐmɛ* our lower front teeth, incisors. *aŋgimo aɐmɛ* my front teeth.

● 601 **-ŋgo*, pl. **-ŋgutsɔro*, hm. uncle (paternal and maternal). H. *čača*, *mavmo*. — *apkutsɛ aŋgo* my maternal uncle. Cp. *ʼʌŋgo*. 14.14. *mʌma "guŋgu.ʌlɛ ni" nɔsen* (my) mother saying: "go to your uncle" (father's brother) ... 182.10. *hin muŋgo ya mulɔsʌn* a brother of her mother, or her own brother, i.e. a maternal uncle or a brother of hers. 306.1. *muŋgo uyɛ·num* present given to bride's maternal uncle(s).

000 *ni·* (occurring as a particle after a verb). ... or not? — *yā ja hɐ·lɛ bi.a ni?* is the bear in my house or not? 230.1. (Correct the footnote to the passage). *hʌzɐ·r mili maimi.a, ni·?* perhaps it will be a remedy will it not? 358.14. (Emend the text). *Thʌm Ɐ·li.ābɐ·dɔr di bai.a ni·?* has the Tham come to Aliabad or not?

It may be used with a rude effect: *ma bɛšʌlɔr ničɐ·n, ni·?* When are you going to go? Will you tell me that?

-ŋi pl. **-ŋičiŋ*; N. **-ŋyɛ* pl. **-ŋyičʌŋ*; y beard. — *guŋi gulurš* may your beard be burnt! (a woman's curse). *iŋi burum mʌnum bai.i* he has become white-beard, i.e. he is a grey-beard, old man. *kinɛ tʌmarm ... pahlɐ·ntiŋɛ uŋ'i·ɛ bʌp gai.ɾmi* he

noˑkər, *-tiŋ*, *-ɪšo*, hm servant. 373.17,25. 000
Cp. *šʌdər*. Prs.

noˑkəri y service. — *baˑdša noˑkəri.olo hʊruˑtimi* he remained in the service of the King. 2.7. Prs.

noˑi -išo an animal something like a small weasel. They sometimes frequent houses and are harmless and considered lucky.
(Cp. Psht. *noˑle* weasel, mongoose; Punj. *ne.ul* mongoose).

noˑʊʊn Ppa. of **-ʌsʌs* with pn. infix *-u-*. having said to them.

**-ntso*, pl. **-ntsutʊʊro*, **-ntsʊmʊts*, **-ntsʊšo*, hf. father's sister, paternal aunt, H. *phuphi*. Also: mother's brother's wife. — *sɪ ʌntsutʊʊro* O my father's sisters. 266.9. 601 ●

nʊjuˑm -tiŋ hm. astrologer, diviner, fortune-teller. — *nʊjuˑmʌlɪ niˑmi* he went to the astrologer. 102.4. ff. 000
At 102.5 *rʌmʌlči* is used as a synonym.
nʊjuˑmtiŋ astrologers, diviners. 152.18ff.
nʊjuˑmɪ hɪsaˑb heˑibʌm he knew, was skilled in, astrological calculations. 50.7. Ar. Prs.

nukaˑrts(in) Ppa. of *gaˑrtsʌs*.

nʊkʌn, *nʊka* Ppa. of *gʌnʌs*.

nʊkoˑn Ppa. 2nd. sg. of *niyʌs*.

nʊkoˑršʌn Ppa. 2nd. sg. of **-ʌršaiyʌs*.

nʊkuˑčɪn Ppa. of *gučhaiyʌs*.

nʊkuˑškin Ppa. of *guškuginʌs*.

nʊxˈa (obsolete) having said, saying, Bu. *nʊsɪn*.
(Cp. Werch. *nuxʌt*, having said, which belongs to a Verb *xʌtʌn-*, *xʌti-*).

nuxs y defect. — *haɣʊrɪ besʌn nuxsˈbila?* what defect has the horse? Ar. Prs

nuˑljɪn Ppa. of *holjʌiyʌs*.

nultʌn Ppa. of **-ltaiyʌs*.

rem'ivzl, remivzil, rivmivzl, -ðo, -rðo x stone-marten. — *rivmivzlə bat* stone-marten skin. 000

**-rik -ındəro* hmf., gen. sg.f. **-riksmo.* A man's wife's brother, a man's sister's husband. A woman's husband's sister, a woman's brother's wife. The word is used as a term both of reference and of address. 601

The following additional meanings are variously described as rare, obsolete, and objectionable: — a man's wife's sister, a man's brother's wife, a man's father's brother's son's wife. A woman's husband's brother.

It will be remarked that the fully recognised meanings conform to the analogy of **-ʌʂo* in that they denote relationships between persons of the same *sex*.

Any of the relationships in question may of course be expressed by descriptive combinations. Thus: — *o·smo mo·ʂo* my wife's sister. *o·smo mu·lus* my wife's brother. *o·yəre e·ʂo* my husband's brother. *o·yəre yʌs* my husband's sister.

Examples of **-rik*.

o·smo a·rik my brother-in-law on my wife's side, i.e. my wife's brother. *ayʌsmo a·rik* (man speaking) my brother-in-law on my sister's side, i.e. my sister's husband.

In 364.8 *a·rikmo* is glossed as, "my brother's wife" (woman speaking).

ri·k mʌna·s IUB to be absolutely ready (to start etc.). 000

·ril y copper. According to IUB the word can also mean "steel". — *if ʌyo ri·le bi* his stick is of copper. 210.9.

(Cp. Sh. *halhjo ril*, brass).

3036

000 *saˑbɪt* proved. — *saˑbɪt ɛtʌs* to prove (something). Ar. Prs.

saˑbʊn, pl. *saboˑyo* x soap. Ar. Prs.

saˑda plain, blank (of paper); simple, honest; simple-minded. — *sʌm saˑda* quite plain. *saˑdaˑn bai* he is a simple, honest fellow. Prs.

saˑf pure, clear; clearly. — *nokɔrɛ saˑf saˑf ɨˑmo bayaˑn ɛtimi* the servant told his story clearly. 380.1. Ar. Prs.

● 601 *-saɣʊn, *-sʌɣʊn, pl. *-saɣʊndɔro, *-saɣuyo, N. *-sʌɣoˑyo nephew, niece, child of brother or sister. — *le* Asˈaˑɣʊn O my nephew (my sister's son). 132.12,14,16. *mi ma* mʌsaɣʊndɔro *baˑn* we are your nephews (your sister's sons). 246.17. *usaɣˈʊndɔro* their sister's sons. 248.21.

(Originally applied only to sister's children. Brother's children were, and still frequently are called "son" and "daughter").

000 *saˑju* third party, unprejudiced, disinterested (and so qualified to act as arbitrator), H. *xalɪṣ*. — *Diramitiŋ saˑju numa . . . wɔr astʌm ɛtʌm* the D. being disinterested parties had settled the case for them. 258.4.

(Cp. Sh. *sʌjiˑno*, go-between, arbitrator; *sʌˑjo*, jointly-owned, also arbitrator?).

saˑmaˑn y pl. kit, equipment, belongings. — *saˑmaˑn ɛtimi* he made his preparations (to go out), got ready his kit, H. *taiˑaˑri kiˑ*. 94.11. Prs.

*-samʊts, *-sˈʌmʊts x pl. end of period of pregnancy, last month of pregnancy. — *hʊruˑtʊmtsʊm musamʊts gʊntsiŋ hisaˑb ɛtʊmo* she reckoned the days of her pregnancy from the time when she conceived. 108.7. *guˑtaiˑʌs taiˑaˑr bom, mosˈʌmʊts giˑa*

306 b

000 *ʂaza* y punishment. — *iner ite gane ʂaza ičhiʌm* on that account I punished him. Prs.

saiɹt v. *serit*.

sail -iŋ y tour, walk, outing; inspection. — *gu·ke bʌseŋe sail 'eti* make the round of these gardens. 10.13, *sailər dusimi* he went out for a walk. 10.17 *sailər itsu·ʌm* they had taken him for a walk. 70.17. *sail etʌs* to inspect. EOL. *sail °-ʌ'ʌs* to show v.t. EOL. Ar. Prs.

saurin v. s.v. *sorin*.

sau.u v. *savo*.

● 601 *se, se.i, se* form of address used by husband to his wife, and by women to each other. — *muyəre senimi:* "*se jʌma·ʌt*" her husband said: "O wife". 34.9. *se.i Laŋa Bru·mo* O, L. B. (said by husband). 122.24. *le a.u*, [illegible] O father, O mother (said by daughter). 280.12. *se mʌma* O mother (said by son). 264.11.

This use of the term by a (male?) child to his mother was said to be not good form.

The term is used by the supernatural *Širibərai Bayərthʌm* to his hostess: "*se ma·ma*", 212.4, and by the saint *Ba·ba Ghwundi* to his unrelated young protegée: "*se dʌsin*", 282.5. Such personages apparently do not feel themselves bound by the ordinary rules.

000 *seɹt, saiɹt, saiɹd, -ərə* hm Saiyid. — *tʌlo seitərui.e mʌzʌriŋ* seven Saiyids graves. 294.1. Ar. Prs.

1. *se·r* "seer", 2 lbs. avoirdupois weight. — *hik se·r* one seer. H.
2. *se·r, ser*, y magic. — *da se·r ja·du ečai.i* then he works enchantment and magic. 172.18. Cp. 174.2. Ar. (*sṛḥr*).

Infin. *senas*.

000 *gute senas pfurt deyelimi* the div heard this saying, speech. 176.7.

The dative: *senasər* is common: *gute senasər Š. Bahram burt xoj imanimi* On their saying this S. B. was greatly pleased. 30.6. Cp. 240.6, 262.16, 373.17.

senas called, named. V. section 3 above.

The *senas* in 368.5 and 368.11 is probably due to a confusion of idiom.

Negative forms:

Pres. sg. 1. *osaiya ba.* 118.20.

Perf. sg. 1. *osena ba.* 370.8.

Impv. sg. 2. *osan.* 60.7, 118.17.

setambor September. 336.1. Eng.

si.ari y ink. — *farsi si.ari* Persian ink. *angrezi si.ari* European ink. Prs.

si at good health. — *si.at salarmat* safe and sound. 374.3. Ar. Prs. (*sɪḥḥat*).

sɪfat y merit, virtue, good qualities. — *unɛ sɪfat eco* she will sing your praises. 168.10. *kine sɪfat mar ɛ̀čam* I shall tell you this (infant's) virtues. 92.1. Ar. Prs.

sigaret N. *-ɪšo* x cigarette. Eng.

sɪkim -iŋ, -ičiŋ, N. *-ičaŋ*, y silk (fabric). — *sɪkime* silken, silk (adj.).

(Cp. Sh. *s'ɪkim, sɪkim*, Kho. *rskim*).

● [601] *silažin*, pl. *silažiyo*, hf female relation, related women-folk. — *mi silažin bo* she is a relation of ours. *mi silažiyo bar* (these women) are related to us.

1> *sim* x wire, spiral wire spring. — *sitare sim* guitar wire. *baše sim* wire cable (of bridge) Prs.

simč, simj, -ko x (roof) beam, rafter. Pers. *šartir*. — *han simčan hol ne pfaš bim* the end of a rafter was sticking out. 174 8,9.

(Cp. perhaps Kho. *sanj* and *sanjir*).

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1 [see supplement to corrigenda et addenda, category 116, p. 545 - Analyst]

able; the opposite af *ʌbʌš*. — *mʌvmər ʌbʌšʌn subʌšʌn di.ɛ kɛ* . . . if any difficu'ty or facility comes on you . . . 284.10. Here *subʌšʌn* seem.s to be introduced only to make a jingle. (Sh. *sʊbʌš*).

suçɛrmo honest, of good character. — *svčɛrmo.ʌn bai, ɣin apai* he is an honest man, he is not a thief.

(Sh. *suçɛrmo*. Cp. Sh., Bu. *ʌçɛrmo*).

suʷd v. *suʷt*.

**-suʷi -mʊts* x umbilical cord, navel. — *isuʷi čuruk sčan* they cut (the infant's) umbilical cord.

suʷjo pure, sacred, holy, H. *paʷk*. Only recorded in *suʷjo pfuʷnər* (*-iŋ*) primula.

(Sh. *suʷjo* + *pfuʷnər*, flower).

svk'uʷin, pl. *svk'uʷyo*, hmf kinsman, blood-relation (descended from a common ancestor), "near relation such as cousin etc. who inherits when there is no direct heir". — *khuʷt svkuʷin bai.i* he is a close relation. *xʌmʌličiŋ sukuʷyo dʊtson dʌŋ oʷčʌn* fetching (female) relations they make them bake bread. 300.4. Cp. 312.19, 314.7.

(Variant: *vskuʷin*. Cp. Sh. *vskuʷn*, near relation, not including relation by marriage.

Cp. also the Bu. *jaʷm* which is more inclusive than *svkuʷin*)

svluma, svlam'a wrestling. — *svluma duʷmʌs* to wrestle. 106.8, 174.17, 198.9. *oʷltʌliʷkɛ svlam'a duʷnuʷmʌn* the two of them wrestled. 198.5. Cp. 218.5.

(Cp. Sh. *sʌmʌla, sʌmla lamoʷrki*, to wrestle).

svm female, (of all (domestic?) animals, but not of human beings. The term *gus* is however more commonly used).

svmʌn male (corresponding to *svm*, and usually replaced by *hir*). — *s'ʊmʌn*

000 halting place ahead, at the next stage. 124.15, 128.7.

2. Adj. (of time):

a. Former, preceding. — *ɣʊnikɪš yərʊm ivɪ bʌtər nɪkin* [illegible]tering into that former evil skiń (of his). 160.20. *yərʊm guse* (*ivse?*) *hʌɣʊr jolʌn bim* that former horse was small. 76.23. *yərʊm zʌmaʷna* former times, ancient times. 192.1, 218.1, 250.1, 280.1. *yərʊm hisa* last(?) month, the preceding month.

b. Of former times, old-time, IUB. H. *qʌdiʷm*. — *yərʊm sis baʷn* they are old-time, experienced, men. *yərʊm bər bila* it is an old saying, proverb, an old affair. *yərʊm hiʷr, čʌɣa, duʷro* a man, story, affair of former times.

c. Before one in the future, next. — *yərʊm hisa, dən* next(?) month, year. *miyərʊm dən* the year ahead of us, next year. (V. *yər*).

*-*yʌs* head. (Only recorded. With the suffix -*ʌɫɛ*). — *Šʌmɪtu Miʷru.ɛ yʲʌsʌɫɛ lʌkpiʷsʌn pfaʷl ɛtimɪ̌* Sh. M. threw a handkerchief over his head. 148.24. *yʌseɫɛ tik nɛ* putting earth on his head. 26.4. (Cp. *yʌčɪ́*).

● 601 *-*yʌs*, gen. -*yʌsmo*, pl. *-*yʌstərʊ*, *-*yʌstsərʊ* a man's sister, a man's wife's sister. — *wʌziʷrɛ se.ibai.i:* "*aiyaʷs*" the Wazir says: "(O) my sister". 50.24. Cp. *aiyaʷz*. 56.26. *ja oyərɛ* (or, *jʌma.ʌlɛ*) *yʌs* my husband's sister. (*i*)*yʌsmo mu.i* his sister's son. (*i*)*yʌsmo mo.i* his sister's daughter. *Siŋɛ yʌstsərʊ* (the man) Sing's sisters. 266.5. Cp. 272.6.

000 *yʌsoʷl, yʌsa.ul, -ɪšo, -tiŋ*, hm man who distributes food at the Mīr's darbar. QUB; head house-servant. EOL.

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zɪna y fornication, adultery, sexual commerce with a relation of prohibited degree, incest. — *oka zɪna stumʌn* they committed incest with them. 272.7. Cp. 374.12. Ar. Prs. 000

zɪnda alive, living. 388.7. Prs.

zɪndagaːni y livelihood. Prs.

zɪndaːnxaːna y prison, jail. Prs.

zɪzi, zizi, Mother! Form of address used only in the families of Rajas and (in Nagir) Saiyids. Foster mothers, being of lower rank are called "*mama*". 601

The corresponding term for father is "*baːba*", "*bʌbˈa*".

These terms are said to have come down from the time of Alexander the Great. 30.15, 238.6.

(*zɪzi* and *baːba* are in use in Sh. and Kho., and in Balti *zɪzi* and *bawa*).

zorː. 000

1. Force, violence. — *zorː stʌsʌn baiːi* he is a violent person (a doer of violence). *zorː stimiˈ* he insisted. 264.21.
2. Powerful, strong; hard, difficult. — *kinɛ butː zorː baiːi* this fellow is very strong. 144.19. (*boyo*) *butː zorːšo biːɛn* (those "boyo") are very powerful. 250.10. *butː zorː duːro bila* it is a very difficult business. 50.24. Prs.

zoraːwəːr powerful, mighty. — *butː zoraːwəːr thʌmʌn bʌm* he was a very powerful ruler. 218.1. Prs.

zoːzʌx, doːzʌx, IUB & QUB *zoːzʌq*, y hell. (Cp. Sh. *zozʌk*). Prs. (*doːzʌx*).

zul searching. — *iːkɛ uyoːn zul numo fʌš numo iːmo haːlər moisuːʌm* having made her search all those (places) and having made her finish (the business) he had brought her to his own home. 108.27. *dɪšmiŋ uyoːn*

5: Lorimer L-3 (1920-4; 1934-5) 1935
AV7 Burusho AV7

SUPPLEMENT to CORRIGENDA et ADDENDA Vol. III. 000

Add to the Vocabulary the following four words originally recorded with Pn. Pf.s, and accidentally omitted when these were excised:

*-*khʌkərʌs*. *-*khʌkərč*-, also without the Pn. Pf.,

1. to wind a thing on s.t., wind up s.t.
   sikim moriŋtse ikhʌkərču bo she is winding silk on her hand.
   sikime loṛomots ukhʌkərčam they are winding balls of silk.
   Ppa. *nikʌkər* 382.15 f.n. V. corrigendum to passage.
2. to crowd round, mob (with hostile intent).
   adəljər uyom atsi khʌkərʌm they had all crowded round me with the intention of beating me.

*-*mʌltərʌs*, *-*mʌltərč*-, also without the Pn. Pf.

1. to wind s.t. on to s.t., v.s.v. 2 *tʌlivi*;
2. to rub on (medicine, oil etc.)
   milents umʌltər rub on medicaments.
   del omʌltər (*o* + *mʌltərʌs*) don't rub on oil.

*-*sildir* -*šo*, -*i.ents* hm.
the term applied to joint fathers-in-law in relation to each other, and by them of and to each other; also used by a woman of her daughter's husband's father. 601
hin hirʌnə eyen ivər dumotsimi ke ine hilesə yuy ke da ine dʌsinmo muy hihinər isildiršo bam when a man gets someone's daughter (as wife) for his son, the lad's father and the girl's father are *-*sildir* to each other.
khine khine isildir bæi; *isildiršo umæibam* this man is this man's *-*sildir*; they are *-*sildir*-s.
Asʌn ke Bik esildirients bam A and B are *-*sildir*-s (and speak of each other as *asildir*). (Cp. semantically Sh. *brleṛ*.)

*-*silgus*, pl. *-*silgušo*, -*gušints*, -*gši.o* (and -*gu.ents*?) hf. the term applied to joint mothers-in-law, corresponding to the male term *-*sildir*.
hi hine esilgu.ents (*isilušints*?) *bam* they are *-*silgus* to each other.
šu.a, Asilgus! Very good, my *-*silgus*! (Cp. semantically Sh. *brleṛ*).

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[p. 546 is blank]

Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burusho AV7

B D [562] teen. Wives are regarded as the absolute property of the husband and his heirs. On a man's death his brother can B 595 582 587 claim to marry all his widows, and no widow can marry again without the consent of her husband's brothers. Frequently, if a man leaves several widows as well as several brothers, the latter apportion the former among themselves. So strictly D 595 582 587 is the rule observed that, should there be only one surviving brother and he an infant, the widow cannot remarry elsewhere till he is old enough to say whether he will marry her or not; On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age. So absolute is the custom, that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Mahommedan law. In Chitral, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Afghans of Dir, if a widow should refuse to marry her husband's brother, he has the power of selling her, as she is regarded in the light of family property, which has been purchased and paid for. Among the Shin caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Mahommedan law. In Torwal and Bushkar the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

B 595 ●601 D 595 601 In none of the Dard languages are there terms distinctive of polygamous relationship. All wives are of equal rank, priority of marriage not conferring any claim. In the Shina and Boorishki languages, uncles on the father's side are styled "great father" or "little father," according to their age in comparison with that of the speaker's father; but there is a distinct term for an uncle on the mother's side. In the same way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother,"

~~M: Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burushe AV7

B 595 601 B 595 601 D 837 684

which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitral Valley. In the Bushkarik language the terms point towards polyandry.

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahommedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhan as well as south of the Hindoo Koosh. It is said that the Afghans of Swat, Dir, and Asmar take no notice of a wife's infidelity if, when it comes to their knowledge, they are able to disguise the knowledge from others; but should they learn it through a third person, a bloody vengeance is inflicted. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wuzeer, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect even though a confession of previous guilt may have been made. In such a case a sheep and a toloo of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

D 608 837

It would appear that morals were more lax formerly than they are now. In Hunza, where the community approaches most nearly to its pre-Mahommedan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazara. The *droit de seigneur* was exercised by the father of the present ruler, and though the custom has been allowed to fall into disuse, it is evident from the accounts given of weekly orgies held by Ghazan Khan that the right is only held in abeyance and not formally renounced. In Nager things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thum. Islam has not yet brought about the seclusion of the women, who mix freely with the men on all occasions Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.

B 837 771 B 562 B 847